

THE CONGREGATIONALIST

Boston Thursday 30 November 1899



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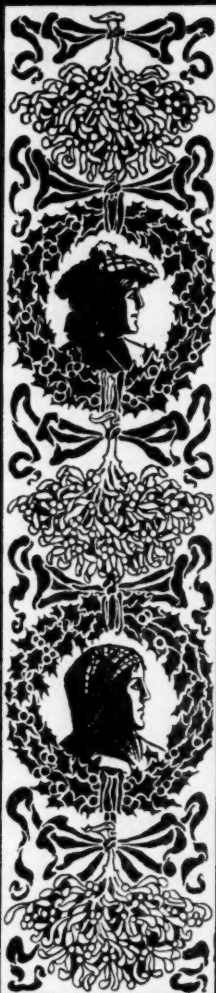
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The ATLANTIC MONTHLY 1900

It is the aim of the *Atlantic Monthly* to present each month as varied a table of contents as possible. Arrangements have been made to print contributions of greater variety and more permanent interest during 1900 than ever before. A few of the more important features for the coming year follow.

THE AUTOBIOGRAPHY OF W. J. STILLMAN.

Mr. Stillman's life has been crowded full of striking experiences, and he has known many of the men worth knowing in his time. Mr. Stillman devoted himself at first to painting, and made acquaintance with such men as Ruskin, Rossetti and Turner, as well as Millet and other French artists. At twenty-four he joined the Hungarian revolutionists, and went on a dangerous mission for Kossuth. He was United States Consul at Rome during the Civil War, and afterward took part in the Cretan insurrection. For more than twenty years he was the correspondent of the *London Times* at Rome. The first instalment of his reminiscences, describing the peculiar environment of a New England boyhood, will appear in January.

THE RACE PROBLEM IN THE SOUTH.

BY WALTER H. PAGE.

- I. The White Man and the Negro.
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FICTION

One of the most important features of the *Atlantic* for 1900 will be the publication of a large number of short stories of the first quality. Conspicuous among these will be *Maud-Evelyn*, by HENRY JAMES. The perfection of Mr. James's art and the delicacy of his psychological analysis have rarely been exhibited to better advantage than in this story, whose motive is a singularly fascinating phase of Spiritualism.

KATE DOUGLAS WIGGIN

Has written two more Penelope stories, which will appear under the titles

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On the *Night Train*—MARY TRACY EARLE—is a charming story touching on the poetical side of commercialism.

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The Circle of Death.....J. D. WETHERBEE
The Norte Stone.....CAROLINE A. MASON
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The School Days of an Indian Girl, will describe her experiences as a pupil in the Government schools; while a third,

An Indian Teacher Among Indians, throws a good deal of light upon the vexed problem of Indian education.

JOHN FISKE

During 1900 the *Atlantic* will present several papers from Mr. Fiske, among which will be one upon *The African Slave Trade in the Fifties* and another upon *The Life and Work of Huxley*.

FOREIGN LETTERS

One of the distinctive features of the *Atlantic* for 1900 will be the appearance at regular intervals of Letters from England, France and Germany. The first letter in the series will be *A Review of England in 1899*, by A. BRIMLEY JOHNSON in the January *Atlantic*. Recent Social and Industrial Changes in Germany will be commented upon in March by W. C. DREHER; and ALVAN F. SANBORN will write in the early summer a letter entitled *France Before the Exposition*.

THE CONTRIBUTORS' CLUB

will appear regularly henceforward, and will continue to present to the readers of the *Atlantic* a variety of brief and clever "essays in little" upon topics that appeal to all cultivated people.

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THE BOER WAR will be dealt with in *Scribner's* (like the Spanish war) with vivid, complete descriptions, by eye-witnesses—accompanied with the best photographs. The first articles will be by H. J. Whigham, who has already reached the front.

RICHARD HARDING DAVIS will continue to be a prominent and frequent contributor both of fiction and of special articles. More specific announcement will be made from time to time.

THE RUSSIA OF TODAY, by Henry Norman, author of the "Real Japan," "The Far East," etc., and the expert on foreign politics and colonial policies. Six articles, all illustrated.

WALTER A. WYCKOFF, author of "The Workers," will also be a prominent contributor for 1900.

THE CHARM OF PARIS, by Ida M. Tarbell, illustrated by five famous foreign illustrators.

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ART FEATURES include special articles on art and artists, such as "Puvis de Chavannes," by John La Farge, to be illustrated, in color, from the great artist's work; special illustrative schemes by Walter Appleton Clark, Henry McCarter, E. C. Pelxotto, Dwight L. Elmendorf, and others. Also color-printing and colored covers.

Subscription Price, \$3.00 a Year, 25 Cents a Number. Remittances may be made to Agents or to Charles Scribner's Sons, 153-157 Fifth Avenue, New York.

The Christmas Scribner (December number) INCLUDES: SIX NOTABLE SHORT STORIES—TWO 8 PAGE COLOR SCHEMES—C. D. GIBSON'S "THE SEVEN AGES OF AMERICAN WOMAN" (16 PAGES WITH TINT)—ANTARCTIC EXPLORATION, BY DR. F. A. COOK AND ALBERT WHITE VORSE (ILLUSTRATED)—AN ESSAY BY AUGUSTINE BIRRELL—AND A DISCUSSION OF THE DEWEY ARCH BY RUSSELL STURGIS, ILLUSTRATED BY ELMENDORF WITH TELEPHOTOGRAPHS. It is issued November 24 with a Christmas Cover by Maxfield Parrish.



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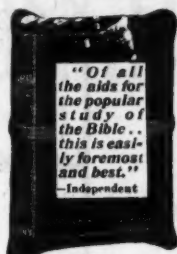
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THE CONGREGATIONALIST

Volume LXXXIV

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Features of the Next Three Issues

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The Vital Touch in Current Literature, Annie Russell Marble. Realistic Fiction and the Social Discontent, Rev. David Beaton, D. D. The Work of Edwin Markham, Mary B. Fuller. The Children's Library League, Linda A. Eastman, Assistant Librarian in Cleveland Public Library. Some Illustrations of Children's Books, an illustrated article by Annie Willis McCullough. A Sketch of George A. Henty, the well-known writer for boys, Charles Welsh. The Annual Survey of the Literary Output of the Year. Reviews, comments upon and extracts from recent books, particularly those of a holiday character.

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The Tree in the Wood, a Christmas story by Alice Brown. The Christmas Meaning of the Madonna, an illustrated article by Estelle M. Hurl. Is the Atonement Preached? Rev. R. F. Horton, D. D., of London. Susanne's Christmas, a juvenile story, Frances J. Delano. A Christmas Meditation, Rev. Frank R. Shipman.

The Handbook No. 25

With Prayer Meeting Topics for 1900, Bible Readings, etc., ready 1 Dec., 1899. Each subscriber entitled to one copy free on application personally or by mail. 100 copies, \$1 25.

Services (Nos. 1-39.) 100 copies, 60 cts., post-paid.

- No. 39. Epiphany—The Light of Men.
- No. 3. Christmastide.
- No. 35. Songs of the Advent and Nativity.
- No. 2. Pilgrim Fathers.
- No. 34. Forefathers' Day.

The Council Numbers

Of *The Congregationalist*, 38, 39, 40. Report and 100 illustrations. 41, 42, 43, 44. Additional Reports and Illustrations. Each paper 6 cts.

The "Forward Movement" Advancing

The "forward movement" is certainly moving forward. Churches hitherto moderately interested in foreign missions are rising to a new sense of their value and importance; churches hitherto comparatively indifferent are awaking to their duty and opportunity. An article in this issue tells of the remarkable action of the First Church in Woburn, Mass., which we presume has cherished a new regard for foreign missions since Dr. Daniel March, its pastor emeritus, went around the world a number of years ago. Another article reports the earnest endeavor of Plymouth Church, Brooklyn, under the lead of its thoroughly aroused pastors, to make a notable offering to the Board. Mr. Capen returned from a brief trip to Brooklyn last week, where he addressed the Manhattan Conference, rejoicing in the abundant tokens of aroused feeling. Mr. Wishard is planning a vigorous campaign in Berkshire County, and, apart from what the leaders and the officers of the Board are doing, there is ground for great encouragement in the attitude of pastors

and laymen everywhere. We believe that during the coming year the churches generally will show that they are in earnest in the work of foreign missions where some of them in the past have simply been playing with it.

The Pastoral Office Supreme

Work, which we find in our exchanges, magnifies the office of the pastor as far above that of the priest and preacher, neither of whom need necessarily be good in order to perform their duties with acceptance, whereas "the pastor is good or he is nothing." Right in line with this estimate of the supremacy of the pastoral function by an eminent English divine is the testimony of Edward Everett Hale, which he uttered at the last meeting of the Boston Young Men's Congregational Club. He said that the pastoral work done by him as university preacher at Harvard University brought him into more intimate relations with men, enabled him to be more useful than in any other work he ever did and gave him deeper satisfaction than anything else as he reviewed his life. He made it clear that never as the clergyman and preacher of the South Church had he been able to get in such vital touch with the men of his own parish or the men of the city at large. It is said of Dr. Charles Cuthbert Hall, who has just finished his first period of work at Harvard University as one of the university board of preachers, that he has made a profounder impression on the men of that university than any man who has been there since Phillips Brooks, and it has been due largely, though not wholly, to the pastoral work done in conference with the men in his rooms at Wadsworth House, and in the rooms of the students.

Bettering the Prayer Meeting

Prayer meetings are not invariably troublesome and decaying institutions. Inventive pastors often find a way to make them attractive and rewarding, and, for that matter, it does not depend altogether upon the pastors, for three or four determined laymen and women can change the character of this midweek gathering, if they will only deliberately set about that purpose. Several interesting variations of the usual routine have come to our notice. In the Leyden Church, Brookline, the pastor is setting forth Central Truths from the Minor Prophets, with Their Meaning for Today. Each service is practically a book study, with time left for prayer and comment on the part of the members. In the South Church, Springfield, Dr. Moxom is registering notable results in his exposition of Genesis. At North Adams Dr. W. N. Clarke's valuable volume, *What Shall We Think of Christianity?* has been used with good results. In the First Church, St. Louis,

Dr. Patton expounds the gospel of Mark consecutively. Doubtless other pastors are working out their problem with equal success, and we shall be glad to learn of their methods. In the cases cited it is noteworthy that the Bible and the truths of Christianity are made the staple of thought. Surely the prayer meeting is put to good use in which those who attend come to a better appreciation of the Christian revelation and its bearing upon daily life.

Our Larger Service for Vermont

Last year the Vermont *Chronicle*, after more than a generation of useful service to Congregationalists in that State, suspended publication through inability to meet its current expenses. *The Congregationalist* has since sought to supply its place by furnishing, in connection with the general news of the denomination, a chronicle of the work of the churches in Vermont in a monthly broadside. We have been efficiently aided in this service by several consulting editors located in different parts of the State, and we have had many assurances of satisfaction with our efforts. We are glad to announce that we have now acquired the title and good will of the *Chronicle*, with the co-operation of a committee of the Vermont Congregational Convention, and we shall endeavor to serve the interests of the churches of that body so far as is consistent with the mission of *The Congregationalist* as the organ of the whole denomination.

Win One

A tract in the form of a book-mark lies before us with this title. Elsewhere in this issue it is explained more fully. It is alive with the spirit of the gospel. It aims to show what steps to take to win a neighbor to love and serve Christ. How can any one be a true disciple of Christ and not be seeking to win one? "The Son of Man is come to seek and to save that which was lost." These are the three supreme thoughts which combined in one constant ruling purpose in the life of our Redeemer. If we believe in him, we know that men are lost without him. If we live in his Spirit, we shall seek as he seeks them. If we bring any of them to know him, he will save them. Have you this passion of love? Have you known the joy of finding one soul for your Lord? You can kindle that passion yourself in two ways—study him and his words in the New Testament and seek some one in his name.

Zion's Herald is to be congratulated on the outcome of its fight against the retention of Dr. Schell as secretary of the Epworth League. He resigned last week under pressure. Any other outcome would have left a stigma on the society and the Methodist Episcopal Church. Dr. Schell's successor as secretary will be Rev. W. P. Thirkield, president of Gammon Institute, Atlanta, Ga.

Two Women and Their Effective Service

The presence in this country just now of Mrs. Alice Gordon Gulick and Mary Mills Patrick, Ph. D., calls attention not merely to two women of marked personal gifts and attainments, but to the large and far-reaching work with which each has been identified as representatives of American Christianity—the one in Spain and the other in Turkey. In these days, when women are entering and adorning so many spheres of action, those who go to foreign lands carrying the learning and the light which are the best gifts we have to offer to the nations of the earth deserve recognition when they return for a brief time, and we rejoice that in one way and another both Mrs. Gulick and Dr. Patrick are being made aware of the esteem in which they are held. We are glad to present their faces to our readers this week. Honor paid to them does not mean that they exceed in consecration hosts of other women missionaries throughout the world, but is a virtual recognition of the entire body of noble women who bear Christ's commission to the world.

It has happened that these women were placed where their work has been affected by the political movements of the time and where their plans of action were necessarily shaped to some degree by their peculiar environment. On the other hand, their influence has been all the more potent because they were close to the beating life of nations. So what one has done in a stronghold of Roman Catholicism and the other in the midst of the intrincements of Mohammedanism stands out in distinctness and with immense promise.

Certainly no woman ever gave herself to a career with greater determination and devotion than Mrs. Gulick has shown in founding and building up her International Institute for Girls at San Sebastian. Visitors to Mt. Holyoke Seminary thirty years or more ago may some of them recall the sweet and striking face and the well-poised figure of the girl who was always put forward to lead her class in gymnastics. Alice Gordon was a leader among her mates then, and she carried from Mary Lyon's school the earnestness, the high purpose and the consecration to a definite end—characteristic of Mt. Holyoke women the world over. And right royally has she and her equally devoted husband wrought out at San Sebastian their great problem. Persecution did not daunt them, even when it involved the loss of their little child. Little by little they won their way to many Spanish hearts, until their school, because of its inherent excellence, gained prestige and influence and their pupils won high honors in the examinations at Madrid. All the while evangelizing influences have gone hand in hand with educational work, for Mrs. Gulick loves to confess herself first of all a missionary, and teaching with her is always a means to an end. Whatever strength the missions of the American Board have attained in Spain is due in large measure to the Gulicks.

When the Spanish war broke out it seemed best to transfer the institute to Biarritz, just over the French frontier,

and there for nearly twenty months it has been carried on with but comparatively little break. Every one of the Spanish pupils went with the school to Biarritz, and the enrollment increased the second year. The time has now come for a return to Spain, and, instead of going back to San Sebastian, it seems best for many reasons to select some more commanding city, like Madrid, and there re-establish the school, while at the same time the day school and the evangelistic agencies in San Sebastian will go forward as hitherto.

To plant the institution in Madrid will cost perhaps \$125,000, and \$100,000 more will be needed for an endowment. To raise these sums is Mrs. Gulick's present errand in America. Already a gratifying beginning has been made, and her hope is to accomplish the undertaking as speedily as possible through drawing-room meetings and personal appeals. She has valiant aids in Mr. S. B. Capen, just elected president of the board of directors of the institute, and in Col. C. A. Hopkins of Boston and Edwin H. Baker of New York, other members of the same board. Admiral and Mrs. Sampson have just accepted elections to the corporation. If anything more were needed to prove that the Spanish war was one for humanity, it is the fact that he who led the fleets against Cervera now lends the strength of his name and influence to this splendid endeavor to give to Spain that which alone can make it free and enlightened and powerful again among the nations. Surely, as Mrs. Gulick says, considering the amount of money which this country has spent in gunpowder and bunting in connection with the Spanish war, is it too much to expect that the resources which Mrs. Gulick needs, and will put to the highest uses, will be quickly furnished?

The American College for Women in Constantinople is the pioneer institution of its kind in the Orient. Its students come from a very extensive territory, extending from the Euphrates River on the east to Athens on the west, and from Bulgaria and Roumania on the north to Egypt and Syria on the south. It was begun by the Woman's Board as a high school in 1871. In 1890 it was incorporated as a college. It has an imperial irade from the sultan. Several of its young graduates have already won positions of honor and influence. One is the wife of a member of the Bulgarian parliament. Another has passed her examinations in several languages for the position of professional translator in Denmark, receiving a diploma of the highest grade from the department of public instruction. Many teachers have been sent out from the college whose Christian influence is being exerted in various countries, especially in the East.

The president of the college, Dr. Mary Mills Patrick, is an accomplished scholar and teacher. She received two years ago the degree of Ph. D. from the University of Bern, Switzerland. She and her devoted corps of teachers have wrought patiently and nobly on very small salaries. We have visited this institution and can testify to its excellence. Its company of intelligent young women from Greek, Bulgarian, Armenian and Turkish homes was one of the most interesting we have

ever seen. Nine nationalities were represented and the college is doing a work of great importance. Dr. Patrick is now in this country studying the administration and teaching of American colleges in order to be able to adapt the best educational methods to the needs of the Orient. That the college may meet the pressing demands upon it \$500,000 are required. We know of no institution of learning where a generous investment would be likely to produce greater results, and we earnestly hope Dr. Patrick may secure the endowment which is imperatively needed.

The Ideal and the Practical

It seems to be the mission of some men to imagine ideal conditions of society and to draw vivid word pictures of them. It is the mission of others to lead society step by step toward ideal conditions. There is room enough for both. But when the idealist assumes to voice the conscience of the practical worker and to pronounce him a criminal, and when the practical worker resents the idealist's judgment on him for refusing to attempt the impossible, both are diverted from their object, waste their lives and do positive injury to society.

Dr. G. D. Herron is an idealist. In his resignation of his professorship in Iowa College he has stated what he believes to be his mission. He says:

I do believe that our system of private ownership of natural resources is a crime against God and man and nature; that natural resources are not property, and cannot be so held without destroying the liberty of man and the basis of the religion of Christ. This common and equal right of all men to the earth and its resources, as their common inheritance from God, I expect to always and everywhere teach.

The trustees, in accepting his resignation, have stated their view of practical service to society. They say:

Whatever may be the ultimate and ideal truth as to the private ownership of natural sources of wealth, to us it seems clear that the most promising course for promoting the ultimate right is at present to impress on men their present duty rightly to use what wealth shall properly come to them under the present organization of society and in the world in which they now live rather than to spend much time and force in directly attacking systems that can be at best changed but slowly in the interest of a scheme which, if ideal, has never yet been shown to be practical in a highly organized society.

In the correspondence from which these extracts are taken both parties exhibit a manly and Christian spirit. But much of the ferment of society arises from the unnecessary collisions between those whom Dr. Herron represents and those whom the trustees represent. Dr. Herron stands for a class who have never seen their ideal except through their imagination. Yet it is his habit unsparingly to condemn men because they do not antagonize actual society in order to adopt his ideal. If he will draw his pictures of his ideal society he may charm men's attention. But he has chosen wisely in this instance not to continue to embarrass those with whom he has been officially associated, who are laboring to improve actual conditions of society. Here, for example, is a specimen utterance of Professor Herron: "Any man who says that a Christian life can be lived in the pres-

ent order of things is either in profound ethical ignorance or else deliberately lies." Is it strange that men and women who believe that they are living Christian lives should hesitate to place their sons and daughters under such a teacher?

The kindly relations maintained by the president and faculty with Dr. Herron, the patience of the trustees under criticism, the pains taken by Dr. Herron that the endowment of his chair may be permanent after his withdrawal from it, and the willingness of the donor, Mrs. Rand, that her gift shall remain and without conditions, all promise well for the future of Iowa College.

The Popular Veto of Mormonism

One of the first and one of the gravest matters to come before the House of Representatives when Congress assembles next month will be the recognition or rejection of Congressman-elect Roberts of Utah, the acknowledged husband of three wives. From the time of his election to the present day a wave of indignation has been gathering among the people of the country which we trust will be found to include within it the representatives of the people in the national legislature. At the present writing the indications are that it will, although the best method of bringing to pass the result is not apparent conclusively to all who wish for it. One thing should at least be clear—it is not a matter for partisan division. No party can afford to champion Mr. Roberts.

Congress can decline to enroll Mr. Roberts. If it does this it puts spirit above the letter of the law. Congress can enroll and then expel him. It is competent to do either, since the Constitution imposes no restrictions upon its right to determine its standards of admission or membership. In either case it will have served notice on the Mormon hierarchy that the United States will not tolerate polygamists in its national law-making body, and that the people are aroused to combat the scheme which contemplates Mormon control of legislators from Utah, Idaho, Montana and adjoining States. But if Congress fails to act now, if it puts the technicalities of law above the spirit of the civilization of the age, if it allows the gross ethics of Brigham Young to find shelter under the plea of liberty of religion, then we may count on a swift and far-reaching extension of the Mormon influence throughout the West, and the capture of entrenchments by the Mormons which will sooner or later have to be re-taken at heavy loss.

The people of this country do not intend to have a church challenge successfully the state, especially a lecherous church; and probably the uprising of the churches, the women's organizations, and the voters whose petitions and formal resolutions have showered down on Congress during the past six months have brought that conviction home to our representatives. If not, they should be given to understand during the few days that remain that the decent people of the United States are advocates of monogamy and propose to have legislators who represent them in this matter.

The Forgiveness of Sins

The central truth in the Christian religion is the forgiveness of sins. The attractiveness of Jesus Christ is in his power to inspire men to believe that through him their sins are forgiven. The cross is the symbol of Christianity because it represents the way in which Christ has secured the forgiveness of sins for those who believe on him.

During the entire history of the Christian Church the chief interest has focused on the way in which men's sins are forgiven. And often the popular interest has been widely separated from that of theologians. While the latter have been disputing over the terms by which the atonement should be defined, the common disciple of Christ has rejoiced in the experience of forgiveness, caring little—perhaps too little—for specific theories which might account for his experience. But whenever the people have felt most deeply the sense of personal guilt and ill desert because of sin, and the liveliest faith in Jesus Christ as the only way to peace with God, then Christian living has reached its noblest height and the influence of the church has been most beneficent.

During recent years many Christian leaders have laid greater emphasis on the need of social reformation and the call to civic duties than on the necessity of personal repentance and peace with God. They have been largely absorbed in social problems and national questions and international movements, which, while profoundly moral and far-reaching, chiefly regard men in masses and classes as concerned with this present world. It has been supposed that the popular interest of religious people is mainly concerned with these things. It was therefore a surprise to many that the most enthusiastic responses of the great audiences at the International Council were given to the presentation of Christ as the personal Saviour and to the cross as the interpretation of his mission to the world. Dr. Forsyth's address on this subject attracted the greatest attention and called forth from theologians dissent as emphatic as the popular approval it received.

Dr. Gladden ably represented the dissenters in *The Congregationalist* for Nov. 9, and in the last and present issues Dr. Forsyth has fully set forth his position. To the common mind, perhaps, the differences between them do not seem vital. Dr. Gladden finds the complete revelation of the gospel in the Sermon on the Mount. In the fatherhood of God he sees the whole gospel. But he reads the Sermon on the Mount and sees the fatherhood of God as interpreted by the later words and deeds of Christ and the testimony of the apostles. Without these the Sermon on the Mount would appear to be only a fragment. The doctrine that Christ bore our sins in his own body, in the sense that the sinner's guilt and penalty were transferred to him, is to Dr. Gladden unethical and immoral. But he holds that Christ revealed by his sufferings and death the Father's abhorrence of sin, and by bringing us into the same mind with himself, so that we recoil from sin as he does, he saves us.

Dr. Forsyth says that love is immoral which has no moral hesitation about mercy. He sees God in Christ paying to law the penalty of sin, and therefore the substitution is to him real, the suffering penal and the death of Christ an explanation for sin. While Dr. Gladden emphasizes the fatherhood of God as the thing revealed through Christ, Dr. Forsyth emphasizes the cross of Christ as the thing that reveals the fatherhood of God. That both have thought deeply on their sins and repented sincerely we do not doubt. Their different processes of mind issue in one experience—the forgiveness of their sins. The processes are important, but the goal gained is the one essential thing.

We shall not dispute Dr. Forsyth's assumptions that no adequate treatment of this theme can rest on merely personal experience, and that the idea that we may have the fact of the atonement without any theory of it is a hazy idea. Yet we are sure that a great multitude realize the fact and possess the experience who are not satisfied with any theological explanation of either. The church has abandoned one theory of the atonement after another, but it has lived and grown through continual experience of the fact. For a thousand years Christians generally believed that Christ gave himself as a ransom to the devil to redeem men from bondage. That theory and others once strongly held have died, but the fact that Christ gave himself for our sins survives.

Renewed interest in theories of the atonement indicates a new sense of need for it and new experience of it. We have all known men to sin with indifference to the fact that they were destroying themselves. We have known men to feel themselves sinners and, discouraged and despairing, to sink deeper into bondage. We have known sinners who had felt themselves helpless to come into confident assurance that their sins were forgiven, and to live such gracious and unselfish lives that many thanked God for the change and sought to reproduce it in themselves. This experience is all the time going on in the world. When it is quickened and multiplied in any community we call it a revival. The methods which have produced such revivals in the past and theories which have been believed may pass away.

But the days are coming when the experience of the forgiveness of sins will be deeper than it has ever been, when the name of Christ, "the Son of His love, in whom we have our redemption, the forgiveness of our sins," will call forth more joyful welcome than it has ever done. We are as sure of this as we are that mankind will grow more worthy, more like God, and that his kingdom will be perfect. For this is what Christ came to accomplish through his life and death and resurrection. It is what has been wrought out increasingly in history and is being accomplished before our eyes. Therefore we rejoice because today the preaching of his cross is received with greater popular enthusiasm than any other theme.

We have missed the *Connecticut Religious Herald* from our list of exchanges for the last two weeks. We infer that the last of our State denominational newspapers in New England has suspended.

Lessons from the Characters of the Apostles

One is that all Christians are not cast in the same mold. Conversion starts us all along the same road, inspires us with the same holy motive, establishes within us the same fundamental spiritual principles, and offers us the same divine guidance and help. But it does not destroy individuality. It does not cause the naturally impulsive to become sluggish by temperament, or the naturally deceitful to know no more of the temptation to slight the truth. John, Peter and Matthew, for example, were born unlike and remained unlike after they had identified themselves with Jesus and throughout life. They grew to be more like each other as they became more like him. But they never ceased to be themselves.

Another is that all Christians cannot render the same sorts of service equally well to God or man. Several of the apostles appear to have had special powers of persuasion and public address. Others, although we are told that they went about testifying and urging men to accept Christ, appear never to have gained any distinguished success or prominence in that department of service. Are we therefore to infer that they were not equally loyal and useful with the others? Was Andrew or Bartholomew necessarily less valuable to the Master than Peter? Not at all. He does his duty as well, and receives the divine approval as fully, who does his best with such endowments as he has, as he who possesses the most striking and apparently the most impressive gifts. Character tells chiefly, after all, and it is unsafe to assume that any one kind of service is more valuable in God's sight than any other.

The differences in the natural characters of Christians supply an element of the power of the Church of Christ. All men outside of it are appealed to by some within it on the ground of a common understanding and sympathy. Were we all like John or Peter or Andrew many whom we seek to influence would continue aloof from us. As it is, each of us can find many whose peculiar temptations we can comprehend out of our own experience, and to whom we can offer an aid which they recognize as not only well meant but intelligent and sympathetic. If Jesus had wished all his disciples to be alike he would have selected men of one type. But he meant them, as he means us, to be, in the best sense, "all things to all men."

Current History

The Dead Vice-President

John Hancock in the American Revolution and John Murray Forbes in the Civil War may well stand as typical American men of business who were pre-eminently patriotic and vitally useful in bringing to pass results that only men of business training and reserve capital could have accomplished. No one who surveys the realm of high politics today with an eye at all discriminating can fail to note that more and more the great international and national movements are being shaped by the necessities of trade. Idealists, doctrinaires, dynasties and even constitutions are giving way to opportunists, practical administrators, the masses con-

ceived as producers and consumers, and to the form of government which best permits those changes in national policy demanded by the exigencies of racial and international competition.

This being so the character of law-making bodies is changing. Men who have succeeded in business on a large scale, who have shown ability to accumulate wealth, not always honestly, but in the main so, are more and more entering our legislative halls rather than the lawyers of old. Hence the change in the United States Senate, to mention only one instance. The selection of Mr. Gage as Secretary of the Treasury, of Mr. Bliss as Secretary of the Interior and of Mr. Hitchcock as his successor, was distinct recognition on the part of Mr. McKinley that the time had come for great business departments to be administered by great business men.

In Mr. Hobart the nation had a vice-president of similar mold and usefulness. A lawyer by training, a legislator and presiding officer long disciplined by service in the New Jersey legislature, a masterly politician of the better sort, proving it by long time service on the National Republican Committee, he came to his position of vice-president of the Senate with unusual personal qualities of tact and will and an even rarer professional and legislative experience. He also, without losing anything that his professional training in law or his experience in law-making had given him, had come to be a great administrator of industrial and commercial properties, conceded to be at the head of the list as an arbiter, as one who would deal justly and fairly with all the interests involved. Having much self-respect, he respected his new office, and insisted, as few of his predecessors have done, on its dignities and honors. Lastly, but not least, he was a part of the Administration, a sagacious adviser and loyal friend of the President; and in case of the death of the President he would have stepped in to the vacant place with as little a break in policy or public confidence as could well be imagined.

But he has gone first, chiefly as the result of undue conformity to the pace of living which high office in Washington requires, and his death has called forth tributes from neighbors, business associates, United States senators and Cabinet members such as seldom have been given to any save our most illustrious statesmen and soldiers. In a very real way he was typical of the coming type of public official. Trained in college and law school, a student and maker of law in the abstract and of life in the concrete, able to deal in a large way with the economic and social problems of the era and in touch with the abiding culture, religion and law of the past, yet aware of the activities and ambitions of men today, Mr. Hobart filled his post and magnified it as no man of our generation has done.

The Criticism of Admiral Dewey

Volatile, fickle France never showed a more sudden volte face than a portion of the American public did last week. We say a portion, because we do not believe that the majority of our countrymen have wavered even for a moment in admiration of Admiral Dewey's character, ability or transcendent service, or have shown any disposition to deny that

his motives are pure and his taste refined. If sensational newspapers, envious, fearful politicians and rabid anti-Romanists had not given premature publicity to and judgments on an affair which in the main was purely personal, we should have been spared the exhibition of the past week. Admiral Dewey erred in judgment, failed to see how the act might be misinterpreted, and *seemed*—only seemed—to be unappreciative of the gift given to him—not by the nation—but by a few individuals and several newspapers looking for advertising fame. But in reality he was insuring to himself a home so long as he cared to live in it and seeing to it that when he died it should pass to his son without any chance for the question of the validity of the title to be raised. The whole episode raises serious questions: first, concerning the wisdom of public men accepting gifts from any source; second, concerning a too common disposition in this country to judge our public men without adequate presentation or study of data; and, third, concerning the penalty of undue publicity which fame inevitably brings to those who serve their country well. The wonder grows that we find as many competent and honorable men as we do to serve us, so vulgar and cruel often are both our adulation and our condemnation, so intense is the lime light of publicity which we cast upon every act and word.

The Philippine Revolt

Slowly but surely the coils are tightening around the remnant of the Tagalos faction, which, under the leadership of Aguinaldo, ventured to assume authority over the varied tribes of the Philippine Archipelago and then disputed the assumption of that authority by the United States when Spain ceded its sovereignty at Paris. With the railroad line from Manila to Dagupan entirely in the hands of our troops, with Aguinaldo and a few followers a fugitive among the mountains in North Luzon and many of the members of his cabinet either prisoners of war or voluntary residents within American lines, including Buencamino, the ablest of the Filipino rebels, with Negros and the Sulu Islands quietly perfecting local government under our direction, and with the province of Zamboanga and the entire southern half of the island of Mindanao unconditionally surrendered to our naval forces without bloodshed, the outlook in the Philippines is more cheering just now than at any time since our troops landed. From henceforth the conflict bids fair to be of the guerrilla sort, and our chief task will be to garrison the towns and adequately protect from assassination those of the natives who, either from conviction or through fear, welcome our advent and control. General Otis cables that the native government under Aguinaldo may now be considered "a fiction."

The vigor and dash of our troops in this campaign has been most admirable, and when the history of their accomplishments becomes public, through the letters of the newspaper correspondents and the official reports of the officers, it will be found to be most creditable to the officers and privates. The celerity and skill with which the United States and Great Britain now are transporting to and supporting in distant lands and alien climes larger bodies

of troops than ever before were sent forth on the high seas will some day win the applause of discriminating critics. As for Washington, Napoleon and Wellington, their eyes would open with amazement could they witness what is now being done in the way of transportation of troops and maintenance of armies far from the base of supplies. Of course applied science is to be credited with most of the advance. Steam and electricity, cold storage, bettered surgical and medical care, scientifically prepared and condensed rations all contribute to put the transport, commissary, hospital arms of the service on a new and entirely different plane from what they were fifty or even twenty-five years ago.

France More Self-controlled and Self-respecting

The speech of M. Deleassé, French minister of foreign affairs, in the House of Deputies last week was an admirable, sensible, dignified statement of national foreign policy, very conservative in its tone, and not at all indicative of belligerent feelings toward either Germany or Great Britain or of desire to engage in further Asiatic colonial expansion. It was cordially received by a majority of the deputies. France has now the best ministry it has ever seen under the republican form of government, and its wise and vigorous leadership is doing much to restore the self-respect of the nation and the good will and confidence of foreign powers.

The South African War

General Joubert with his Boer followers is giving the British a perplexing, stubborn, deadly combat in Natal, one that thus far has prevented the relief columns from doing much more than care for their own preservation, not to speak of rendering relief to Ladysmith, Mafeking and Kimberley, although the forces under General Methuen seem slowly but surely pressing their way toward the latter place, having defeated the Boers in two sharp battles at Belmont and Gras Pan. But even in these the British, owing to lack of proper cavalry support, have been unable to take full advantage of the results won by the infantry and the naval artillery. In short, thus far the British seem to have been woefully inferior to the Boers in two important arms of the service, cavalry and artillery, and the knowledge of this fact is causing not a little gloom in England, and severe condemnation of the war office as well. Unfair use of the white flag, the shooting of British succorers of the wounded Boers and the tales of Boer brutalities to non-combatants fleeing to Cape Town and Durban from Kimberley and Pretoria will, it is feared, make the struggle very bitter and bloody on the part of the British unless there is a turn for the better on the part of their opponents. Defections to the Boers on the part of the Dutch in Cape Colony increase in number, and are causing apprehension among the British officials. Sporadic movements of this sort were to be expected, but a sympathetic movement of large proportions would be a grave matter. Premier Schreiner of Cape Colony is thoroughly loyal as yet.

The refusal of President Kruger to permit our consul in Pretoria, Mr. McCrum, to act freely in caring for the interests of

the American and British subjects in the Transvaal is so discourteous an act and is so unprecedented, inasmuch as he has only asked to do that which international law and usage allow, that President McKinley has sent word to Mr. McCrum to insist upon his rights. The outcome will be interesting to watch. President Kruger's conduct may be due to ingrained stubbornness and incivility, or it may be due to anger at the present close official relations and mutual sympathy between Great Britain and the United States. Many Irish-Americans are quietly departing for South Africa to fight with the Boers, and their transportation is being paid either by the Transvaal or by the Irish societies in this country.

For Current History Notes see page 820.

In Brief

If God knows that you have need, why should you worry?

The common motive of the world's patience is indifference; but God waits because he loves.

The women in a Chicago colored church in order to secure money for the completion of their house of worship agreed recently to do without food as far as possible for three days, and turn over the amount saved to the church. It is said that a considerable sum was realized. But who paid the doctors' bills subsequently?

Evidently the Gullok family takes to missionary and educational labor as some other families do to travel and still more to ease and luxury. Mrs. Gullok's oldest son, a graduate of Harvard last summer, is sailing this week for Porto Rico, where he is to be a Government supervisor of education. Score one for a good appointment in the new possessions.

At a meeting of the Church of the Pilgrims, Brooklyn, last Monday evening the resignation of Rev. Dr. Storrs was accepted, to take effect Jan. 1, 1900, when he will then become pastor *emeritus*. It is also proposed to gather funds and erect within the church edifice, while Dr. Storrs still lives, an adequate memorial of his character and service.

Dr. Dale's successor at Birmingham, Eng., is the author of the article this week entitled Rest for Weary Feet. Mr. Jowett, though still youthful, is growing constantly in prominence and influence and is in demand as a speaker on great occasions like the meetings of the Congregational Union. In this particular, as in others, he resembles his noted predecessor.

Of all the chairs in his pleasant home at Newton Center Dr. Furber preferred that one which commanded a view of the church where he had been wont to worship and which he served so long. Do your eyes ever moisten and does your heart ever thrill with joy and gratitude when your gaze rests upon the building where you have spent so many golden Sabbath hours?

Bishop Westcott of Durham, in an article on Biblical Criticism and Social Problems in *The Churchman*, discussing Christianity in its social aspects, shows that he has been impressed with the writings of Rev. Charles M. Sheldon. "Their unparalleled welcome," he says, "shows a readiness (on the part of the people) to answer to great demands, an instinctive feeling that sacrifice is equally natural and noble."

The appointment of Monsignore Sbaretti as bishop of Havana does not please the Cuban Roman Catholics, who had hoped that the Vatican would follow the precedent established in Santiago and appoint a Cuban as prelate

at Havana. Monsignore Sbaretti is an Italian, who came to this country with Satolli in 1894. The Cubans did not love the Spanish hierarchy so much as to make them eager to see another European nation become the fountain head of its spiritual rulers.

The Living Church (ritualistic) of Chicago is confident, after reading the reports of our recent International Council, that a new gospel was proclaimed there, a gospel "which proposes to substitute economics, social science and the like for forgiveness of sins, the transformation of the soul and eternal life." It would be interesting to know whose report of the council the editor read, and it would be still more interesting to see the editor endeavor to substantiate his charges before a court of those who attended the council.

"He's a Christian." That was our instinctive remark when, after returning a manuscript the other day to one of our most prominent doctors of divinity, he replied, "Do not give yourself a moment's grief either editorially or personally in regard to the article, but make *The Congregationalist* the best paper in the country for us all." No doubt all our other would-be contributors whose work we are obliged now and then to "decline with thanks" feel this way, but, dear, scribbling brethren and sisters, it does the editor's heart good now and then to have a positive avowal to that effect.

Rev. Dr. John Clifford of London, describing certain facts of life in that city, recently said that they might well be described as "athelism made easy." He referred to the overcrowding of population and the unsuccessful efforts of the London County Council to better conditions by destroying slum districts, the only effect of which had been to increase the value of property bordering on the former slums and to crowd the population back into meaner streets and deeper slums. His remedy is that as soon as possible the rent of all land shall go to all the people instead of to the fortunate few.

Prizes amounting to \$550 are offered by the American Board to pastors and Sunday school scholars for the best essays upon topics connected with foreign missions. The money is provided by a friend of the Board, who believes that in this way interest in this, which many regard as the most important business of Christians, will be much increased and extended. The topics named are practical and suggestive. We hope the number of essays written will mount up into the thousands, and that many of them will be read and discussed in churches, mission bands and Christian Endeavor Societies. We should not be surprised if some of the prizes won were used to support native laborers in mission fields. Full particulars are given in the *Missionary Herald* for December.

No reply from Rev. G. Campbell Morgan of London to the call of the Fifth Avenue Presbyterian Church, New York city, has been received, and the alleged interview with him, in which he referred contemptuously to Presbyterianism, is, we are convinced, the product of "yellow journalism." The church which called him seems to have done so far from unanimously, and we doubt whether he will accept the call, even if it is pressed by the church, which at this writing seems doubtful. The intimation in the secular as well as in the religious press (see Current Thought) that Mr. Moody influenced the decision of the church is denied by Mr. Moody, who, we are glad to say, is reported as gaining steadily but slowly in strength. His son writes us that, inasmuch as his father has been some time in breaking down, his family cannot hope to repair in a few days the work of weeks. With care and with entire freedom from anxiety and either mental or physical exertion, the expectation is that he will be restored again to strength.

The Present Position of the Doctrine of the Atonement

By Rev. P. T. Forsyth, M. A., D. D., Cambridge, Eng.

PART II.

In discussing the atonement we must go beyond even the texts bearing on the subject. The classic texts have for the present been well nigh exhausted. The separation of Biblical from dogmatic theology has left the church free as it never was before to recognize where the value of texts ceases and to abstain from pressing them to their hurt. And I come now to the more positive part of my work when I say that we must start from the actual spiritual situation of our day, and begin with the ruling contemporary idea to which the Spirit has led us in his teaching and unteaching of his church.

That ruling idea is revelation. Jesus Christ makes the claim he does upon the world, not as being a religious genius, but as being a revelation of God. What then is involved in the way of atonement or expiation in the Christian revelation of the love of God in God, not simply as the Father, but as the Father of our Lord and Saviour Jesus Christ and Him crucified? I mean by the Christian revelation the revelation that Christ effected and not only what He taught. Is it a revelation of such love as includes in itself, in its own spiritual necessity, the judgment upon sin; and includes it not as a mere principle, but as an actual and accomplished moral fact? Have we a revelation of love which not only produces repentance by its effect upon man but also includes within itself the actual judgment of sin; and includes it not as a necessity of human thought but as an active constituent of the revelation? Is it possible to have any adequate sense of the actual love of God in Christ without an equally real sense of his actual condemnation of sin—its condemnation I now mean, not its mere hatred; and its condemnation, not in our experience, but in Christ's. Is revelation separable from judgment as an actual element in it and not merely as a coming corollary? Can there be any assertion of *forgiving* love without an assertion, equally actual and adequate, of the moral majesty of that love and its difference from mere kindness? Was the revelation of holy love not equally and at once, in the same fact, a revelation of sin, a developing of sin to its utmost crisis, and to its essential judgment?

"God is love" has in the New Testament no meaning apart from the equally prominent idea of righteousness, of God as the author and guardian of the moral holy law. The Christian principle of pardon is not forgiveness to repentance (no strong man forgives a real wrong on a thin repentance, a mere attrition) but to due repentance. And a due repentance means a repentance not only sincere (and certainly not equivalent) but containing some adequate sense of the evil done. And that means an adequate recognition in experience of the majesty and inviolability of the law of holiness. But such a recognition is not possible to a sinful soul or race. It could only be made by a conscience unblunted in its moral percep-

tions because sinless in its moral obedience, yet identified in sympathy with the sinful race.

It is this practical and experienced recognition that is the atonement or expiation. It is ratifying by act and experience, by assent which was response and by a response which was lived and died, God's death sentence on sin. It is not repentance in Christ's case, but it is the source of repentance in us who are joined with him. And the two experiences, joined in one spiritual and organic act of mystic union, form the complete type of Christian faith. The repentance is ours alone; the penalty is not, the judgment is not. The penal judgment or consequence of sin did fall on Christ, the penitential did not. The sting of guilt was never his, the cry on the cross was no wail of conscience. But the awful atmosphere of guilt *was* his. He entered it, died of it. Our chastisement was on him, but God never chastised him. The penalty was his, the repentance remains ours. His expiation does not dispense with ours but evokes and enables it. Our saving repentance is not due to our terror of the judgment to fall on us, but to our horror of the judgment we brought on him. The due recognition of the wounded law was his, but the sense of having inflicted the wound is ours alone. Yet not possibly ours till we are acted on by what was his.

The truth of penalty is penitence. The end and intent of the judgment on him was our judgment of ourselves in him. The use of penalty is to rouse the true punishment in all penalty, viz., the sense of guilt and personal repentance. Repentance is never regarded in Christianity as a thing possible by itself, or a condition effectual by itself with God, but only as that part or action of the complete work of Christ which takes effect through us. It is the form assumed by the work of Christ, the judgment on Christ, as it enters our atmosphere of personal guilt.

The question really is, Where did the difficulty lie that was to be overcome by redemption? Was it in forgiving the penitent, or in producing the penitence that could be forgiven? Was it in God or in man, in the divine conscience or the human? Where did Christ feel that the obstacle lay with which he had to deal? Was the objective of the cross our human impotence or something superhuman? Did he close with something which had no right or with something which had every right, with human hostility or divine claim? Was he dealing with a human attitude or with a divine relation? Was he engrossed with what he was doing toward men or toward God?

If we select one of these ways of putting it, and ask whether the difficulty lay in producing forgiveness or forgivableness, we must answer that it was both. The antithesis is but on the surface. They unite below. That which really produces forgivable penitence in man is the expiation to law, which bore first on God. It was to the law that produces

penitence that forgiving grace had to die.

Love's awful moving cost in satisfying the broken law and maintaining its holy and inviolable honor is the only means of producing such a sense of noble guilt as God can forgive. The difficulty of repenting is the difficulty of realizing that God took the broken law of his holiness so much to heart that it entailed the obedience in agony and death of the Holy One. Without the death of Christ the sinner feels that he is pursued only by an unexhausted judgment, and the end of that may be panic, but not penitence. It is the exhaustion of judgment, and not its remission, that produces the penitence which is forgivably sensible both of the goodness and the severity of God.

It is the impossibility of remitting judgment that makes possible the remission of sin. The holy law is not the creation of God, but his nature, and it cannot be treated as less than inviolate and eternal; it cannot be denied or simply annulled unless he seem false to himself. If a play on words* be permitted in such a connection, the self-denial of Christ was there because God could not deny himself.

I repeat, the form in which the question presents itself today is whether redemption is a constituent element of revelation or only a consequence of it, and whether it is so, not as a theological analysis of these ideas, but as an interpretation of the spiritual fact, Christ, in his totality.

We may mark these stages, at which my space will only allow me to hint.

1. Redemption is a part of revelation. Revelation is not revelation till it is effectual, i. e., till it come home as such. A revelation merely displayed is none. It is not revelation till it strike light on the soul. The very first revelation involved the creation of a man to receive it; revelation and creation were one act. So the second and greater revelation was not mere illumination or mere impression. It was redemption. It involved the re-creation of the soul to take it in. Revealing was *ipso facto* remaking, as a great and original genius has slowly to create the taste to appreciate him. The act which reveals his soul makes his world. If only we could grasp the idea of revelation as something done instead of something shown, as creation instead of exhibition, as renovation instead of innovation, as resurrection instead of communication!

2. Atonement is a constituent of redemption. The thing we are to be redeemed from is not chiefly ignorance or pain but guilt. The thing to which revelation has first to address itself is guilt. The love of God can only be revealed to sinful men as in relation, not to lovelessness, but to guilt. It can only appear as atoning love in some form of judgment.

We are to be redeemed by judgment somewhere from condemnation, from the wrath of God. There is no question of placation, but there is of expiation, of owning the holiest law by the holiest sacrifice and the humblest grief. There is a

* I take shelter under Matt. 16: 25.

question of that law which to recognize as co-eternal with love is the sign of religious earnestness and virility. Salvation must be salvation not from judgment but by judgment. Christ did not simply pronounce judgment but effected it. And he gave it effect in his own person and experience. He bore the infinite judgment he pronounced. The prophet of woe becomes in a few chapters the victim of woe [Matt. 24: 5, 6]. The agent of judgment becomes the object of judgment, and so becomes the agent of salvation. As judge of all the earth, as the conscience of the conscience, Christ is absolute in his judgment, unsparing and final in his condemnation. But as the second Adam and man of men he attracts, accepts and absorbs in himself his own holy judgment, and he bears, in man and for man, the double crisis and agony of his own two-edged vision of purity and guilt. He whose purity has the sole right to judge has by the same purity the only power to feel and realize such judgment. And his love made that power for him a duty. And so he was their Saviour.

3. Need it be said that atonement is as impossible for us as it is necessary to holiness? Amendment is not reparation; and repentance even cannot lift itself to the measure of the broken law, or gauge how great the fault has been. If made, the reparation must be made by God himself. The sacrifice flows from grace and does not produce grace. It is not a case of altering God's disposition, but his relations with man, of enabling him to treat them as he feels. It is persistently overlooked that it is an act of grace and not of debt on God's part to accept even the satisfaction and atonement of Christ for human forgiveness. We must never use the word satisfaction, even of Christ's sacrifice, in any way which would suggest equivalence, and constitute mere claims on God, any more than mere exemption for us.

Atonement is substitutionary else it is none. Let us not denounce or renounce such words, but interpret them. They came into existence to meet a spiritual necessity; and to sweep them away is spiritual wastefulness, to say no worse. We may replace the word substitution by representation or identification, but the thing remains. Christ not only represents God to man, but man to God. Is it possible for any to represent man before Holy God without identifying himself in some guiltless way with human sin, without receiving in some way the judgment of sin? Could the second Adam be utterly untouched by the second death? Yet, if the sinless was judged, it was not his own judgment he bore, but ours. It was not simply on our behalf, but in our stead—yet not quantitatively, but centrally. Representation apart from substitution implies a foregone consent and election by the represented, which is not Christ's relation to humanity at all. Let us only be careful that we do not so construe the idea as to treat the sufferings of Christ as in real parity with ours. That is a moral impossibility, and lands us, as has been said, in all the anomalies of an equivalent theology which it is the merit of the Socini to have destroyed. The principle of a vicarious atonement is bound up with the very idea of revelation, of love emerging into guilt. There

is an atoning substitution, and a penal; but a penitential there is not.

4. I can only here say a closing word on this last distinction. I do not see why we should avoid describing the suffering of Christ as penal. Nor do I see how we can. Sin is punished by suffering. And it was because of the world's sin that Christ suffered. He came deliberately under that part of the moral order which we may call the divine and universal Nemesis. Christ loved holiness as much as he loved man; and the willing penalty of the Holy One was the only form in which wounded holiness could be honored and love be revealed as in earnest with sin. It was, moreover, the only way in which penalty or law could produce its fruit of repentance, and so of reconciliation.

Expiation is the condition of reconciliation. Penalty if not vicarious only hardens and alienates. The suffering was penal in that it was due in the moral order to sin. It was penal to Christ's personality, to his consciousness, but not to his conscience. It was not penitential. There was no self-accusation in it. He never felt that God was punishing him, though it was punishment, sin's Nemesis, that he bore. It was the conscience of sin though not of his sin. And it was the consequence attached by God to sin—sin's penalty; and he so recognized it. It was judgment, and therefore penalty and not mere pain or trial. Suffering does not repair sin—only penalty does, working to repentance. But it was not substitutionary punishment. There is no such thing in the moral world. The worst punishment is to see the penalty we brought on Christ—whether we see it with faith in a saving way, or without faith to our deeper condemnation.

To the question what the worth was which God saw in the work of Christ, and what the delectation which gave it saving value to his eye of grace, the answer can here be but in useless brevity. First, the practical and adequate recognition of a broken law in a holy and universal life is an end in itself, and therefore a divine satisfaction. Second, the effect of that vicarious and loving sacrifice on men must bring them to a repentance and reconciliation which was the one thing that God's gracious love required for restored communion and complete forgiveness. He could now deal with them as he had felt from before the foundation of the world. It satisfied the claim and harmony of his holy nature, and it satisfied the redemptive passion of his gracious heart.

Human illustrations are more useful for impression than for explanation in a case so original and unique as Christ's, yet I may close with one less common than some.

Schamyl was the great religious and military leader of the Caucasus, who for thirty years baffled the advance of Russia in that region, and after the most adventurous of lives died in 1871. At one time bribery and corruption had become so prevalent about him that he was driven to severe measures, and he announced that in every case discovered the punishment would be 100 lashes. Before long a culprit was discovered. It was his own mother. He shut himself up in his tent for two days without food or water, sunk in prayer. On the third day he gathered the people and, pale as a corpse, com-

manded the executioner to inflict the punishment, which was done. But at the fifth stroke he called "Halt!" had his mother removed, bared his own back and ordered the official to lay on him the other ninety five, with the severest threats if he did not give him the full weight of each blow.

This is a case where his penalty sanctified her punishment both to herself and to the awestruck people.

Every remission imperils the sanctity of law unless he who remits suffers something in the penalty foregone; and such atoning suffering is essential to the revelation of love which is to remain great, high and holy.

Finally, if the cross be penal we have not only to admit that it is so, but to urge it, for it is of the essence of its value for the soul.

Brotherhood Men in Convention

The fourth biennial convention of the Brotherhood of Andrew and Philip was held, Nov. 17-19, in Baltimore, Md. The attendance of delegates was much larger than at any previous meeting, and represented some of the most influential churches in the country. The most notable addresses were: The Law of Growth, by Dr. M. B. Babcock, who succeeds Dr. Van Dyke at the Brick Church, New York city; The Church, by Dr. Wallace McMullen; and Reaching Men, by Dr. J. C. Thompson.

The brotherhood is steadily increasing in numbers and influence. Since its inception eleven years ago and largely because of its vigorous advocacy of special work for men in the local church there has been a surprising change of attitude the country over. Now most of the larger churches have organized the men in one form or another for definite work. And wherever this is done the men are being reached in larger numbers. The brotherhood and the kindred organization of the Episcopal Church now number more than 25,000 men. In twenty-one denominations it lays special emphasis upon federation.

The outlook for the brotherhood is specially bright in four respects: (1) The favorable attitude of the churches toward special work for and among men; (2) the unique and interesting work among the seamen which has already received the indorsement of Secretary Long; (3) the closer affiliation of similar organizations with the brotherhood; (4) the newly devised plan to provide a special Sunday school lesson help for men's Bible classes. The *Brotherhood Star*, which competent judges now pronounce equal to any men's paper in the land, will deal with this important subject. The rapidly increasing circulation of the *Star* is its best recommendation.

The Congregationalists, of whom about twenty were from New England, were justly proud of the popularity, wide influence and remarkable work of Dr. Oliver Huskel in the Associate Reformed Church. Should the proposed union with the First Congregational Church succeed, there would result a church in size, wealth and influence hardly second to any of the Protestant faith in the city.

All the delegates were charmed with Southern hospitality. On Monday seventy-five of the delegates made an excursion to Washington. Brotherhood men, high in position, acting as guides, secured many an unusual privilege, such as personal receptions from Secretaries Long and Root and a delightful informal reception from President McKinley. The different parties as guests of the local Brotherhood Union dined together and at the dinner received a special message of good wishes from the President. After more sight-seeing the delegates gathered at the First Congregational Church for a social, echo and farewell meeting.

H. H. H.

Rest for Weary Feet

By Rev. J. H. Jowett, M. A., Birmingham, Eng.

Mr. William Watson has given us some beautiful verses which were born in his soul as he stood by Wordsworth's grave. He compares him with many other poets, and finds that the excellent glories in which they shone he conspicuously lacks. What endowment then had he of his own which could make amends? Our poet answers, "He had for weary feet the gift of rest." That is Wordsworth's wealth—"for weary feet the gift of rest." His poetry takes us away from the strife of tongues and from the jarring noise of city life to that quiet land of lakes, on to those uplands, whose only sounds are the cry of the peewit and the bleating of a wandering sheep. And as you read the poetry and feed upon its spirit, the stillness of the moorland and the mountain tarn enters in and pervades your soul.

Aye, but put down your Wordsworth, and you are back again in the old city. You awake to the hard reality and noise of things, and the still atmosphere of the poem has gone like the fabric of a dream. The old world is as clamorous as ever. Its ways are as rough and stony as ever. Its rude and thoughtless jostlings are as painful and as breathless as ever. The poet's gift of rest is beautiful and not to be despised. It provides a short holiday for the soul, but only a respite, from which it must return to the monotonous beaten ways and soon find itself wearied with the old strife, the old care, the old sin. But the soul craves, not merely a holiday, a temporary tent life on some poetic hill, but "a rest that remaineth," to use the apostolic word, even when we are in the midst of strife and trouble and death.

And there is Another who claims to have for weary feet the gift of rest. The world is always full of weary feet, and the days of the Nazarene were no exception. The souls that gathered about him numbered a great many weary ones, tired, self-nauseated, faint. He looked upon them and was moved with infinite pity and thus appealed to them: "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Not as the world giveth, give I." How does the world give? If the world wished to help a heavy-laden man, it would seek to do it by removing his burden. The world's way of giving rest is by removing a man's yoke. "Not as the world giveth, give I." The world would create a paradise of sluggards. The world's heaven would be a life without burdens. Its gift of rest would be a gift of ease. "Not as the world giveth, give I." That is not his way. The restful life is not the easeful life—life without burdens or yokes. The gift of Jesus is a gift of rest while wearing the yoke, rest while carrying the cross, rest in the very midst of mystery, temptation and strife.

Let us look at one or two types of weary feet to which this Saviour will bring the gift of rest. Where would you look to find the most weary feet in the city? Where would you find the soul most tired and wearied? You would not necessarily find it in homes that had been the scenes of great and burdensome sorrow. The

deepest weariness is not the accompaniment of the deepest grief. Through the darkest sorrows the soul can often "walk and not faint." Look at those twelve disciples. Which of them would you think experienced the deepest weariness of spirit? Would you single out Thomas and say that his very proneness to doubt must have often filled him with deep weariness, as he encountered so much that was mysterious and perplexing? Or would you point out John and say that his clear vision of the ideal life, with all its love and light and truth, must have created a deep sense of weariness as he compared the ideal with the real and saw how unfriendly the world was to the pure and the true? Or would you pick out Peter and say that a man who was always resolving and always failing must have often sunk into a profound weariness and felt as though it were useless for his tired and beaten soul to strive any more?

Each of these disciples must have known at times a really deep weariness of spirit, and yet I would have chosen none of these if I wanted to select the man who experienced the most terrible weariness of all. I should have put my hand upon Judas Iscariot. I should say that he knew seasons of weariness of which the apostle John could not conceive. And why? Because he was a selfish man, the most selfish in the disciple band. There is no weariness like the weariness which gathers round about a selfish heart, and if we could place our finger upon the most selfish heart in the city we should have discovered a life that moves with terribly weary feet. Such a character is a commonplace in fiction because it is a commonplace in life. Think of any selfish character in fiction which you can call to mind, and you will find that he moves through discontentments and dissatisfactions and continued unrest. A man who lives entirely for himself becomes at last obnoxious to himself. I believe it is the very law of God that self-centeredness ends in self-nauseousness. There is no weariness like the weariness of a man who is wearied of himself, and that is the awful Nemesis which follows the selfish life.

What do his fellows say of such a man? They say: "He wants to get away from himself." It is a suggestive phrase. A man getting away from himself! For why? For rest! If he could only get away from himself, he would lose that sense of weariness and nausea, and find a pleasing rest. It is only another way of expressing the truth, so beautifully worded in one of the hymns we sing, where we pray for "a heart at leisure from itself"—a heart that gets away from itself, that does not stay brooding over itself, fondling itself, until it loathes itself in weariness—a "heart at leisure from itself," and by its absence from itself finding strength and rest.

When a weary, selfish heart comes to the Saviour, the Saviour meets his need by saying, "Take my yoke upon thee." "But, Lord, he is tired and weary already; another yoke will crush him." No; he has just been carrying himself,

and himself only, and that is the heaviest of all loads, heavier than any man can bear. But strange it is, that if he adds another burden, his own burden will become light. That is the mystery of grace, that the burdens of a selfish man are lightened by adding more. "Take my yoke upon you." And what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind and the deaf, and the lame and the lepers—the burdens of other folks' sorrows—put them on to thy shoulders—take my yoke upon thee—increase thy burden, and thy burden shall become light, and instead of weariness thou shalt find rest."

But selfishness, while it accounts for much, does not explain all the weariness of the world. The weariness of selfishness can be expelled by unselfish Christian service. But the unselfish have often weary feet and crave the gift of rest. Can this Saviour meet the need? Let us look around us. What kind of weary lives do we see? There are the anxious ones. The Master could see many of them in the crowd to whom he was speaking—anxious ones, living in fear of the unknown, not able to rest upon today, however bright and fair it be, because today so speedily changes into tomorrow, and tomorrow is all unknown. It is this great surrounding unknown which creates our anxiety and feeds it into strength. That dark unknown is the parent of our fears. This anxiety, this continued tension of spirit, produces great spiritual exhaustion. Our Master saw these anxious ones among his hearers, and to them he cried, "Come unto me, ye heavy laden ones, and I will give you rest." How does he give it? The verses which immediately precede I am afraid we sometimes ignore because of the magnificence of the promise that follows. But they have a close and vital connection with the promise itself. The Master saw how many souls there were who were troubled and anxious about the unknown. And he knew the great secret which, if accepted, would set all their hearts at rest. What did he know? . . . He knew God! If everybody knew God, nobody would be anxious. He knew him, and would unveil him! "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." "Come unto me, ye anxious, laden ones, and I will give you rest."

The Saviour seems to say, "If they only knew their Father, their anxiety would vanish like cloud spots in the dawn. I know the Father—I will make him known to them! Come unto me, ye anxious ones, and by a wondrous revelation I will give you rest." And so he seeks to turn weariness into rest by the unveiling of the Father. And in what strangely beautiful ways he made the Father known. He told them that to Providence there were no trifles, that God did not merely control great things, and allow smaller things to go by chance. Nothing is overlooked; all is full of thought and purpose. "Look at that sparrow," he said; "how very lightly you regard it; a cheap thing; two of them

sold for a farthing; and yet your Father knows when a sparrow falls! Be not anxious! God is thinking about all things! If the world were moving irrationally without controlling thought, then anxiety would be natural and pardonable. But all things are happening in the thought of God, and God is love."

That was the revelation the Saviour made; and will any one say that, if accepted, it would not end the anxiety of the world and turn its mind-weariness into rest? To come to Jesus is to take his revelation of the Father, and to live in the inspiration of it, and such inspiration would turn fear into confidence, and confidence into peace. Think of it. Suppose that the sky of our souls, instead of being an "unknown" which might prove treacherous, were a Father's face, gracious and beneficent; and suppose that we lived in "the light of that countenance," and never lost sight of it for a day, would not that create within us confidence out of which would spring eternal rest?

My Brother in the Ministry

REV. DANIEL LITTLE FURBER, D. D.

BY REV. H. J. PATRICK, D. D.

As I was riding home the other day with Dr. Furber's man William, after one of my last calls upon my brother, he said: "I came to the Doctor when I was twenty-one years old and I have been with him twenty-five years. In all that time he never spoke to me sharply, or in anger. If dissatisfied, he would kindly say, 'You can do better next time.'"

Such a tribute is of rare significance, coming from an honest source out of the severe test of daily life for a quarter of a century. That manservant, no doubt, believes that his master was a Christian and, though a Protestant minister, has entered heaven without any certificate from pope or priest.

When a man dies there is a resurrection; his life and character come forth into definite outline.

In this light Dr. Furber stands out as an exceptional character in his symmetry, an all round man, with no sharp angles projecting to wound those who come near him. "I never heard one speak aught against Dr. Furber," was the word of one who had lived in Newton Center for many years, and I shortly met another who repeated the same words.

Such is the universal verdict as to his blameless character. He was a living epistle, known and read of all—his life an open book, on whose pages were written the truths of Christian experience. So transparent was he that it is not presumptuous to think that the Master, looking upon him, should say, "Behold a disciple indeed, in whom there is no guile."

His sincerity secured for him the esteem of all, and they honored him for loyalty to his convictions. He spoke the truth in love—his heart shone through his words. He aroused no antagonism, even in preaching the severe truths, which he would not evade. In the very tones of his voice he revealed his earnest, soul-

seeking love. His life was one of ministry in deed as well as in word. "To do good and communicate," he did not forget. He was always looking out for "the other man." He would share his ride with him, would send the fruits of his garden to him, would pass on his paper to him, would relieve him in special necessities. His charity was world-wide—south, west and across the waters, to college, teacher, missionary. His heart was sensitive to every appeal for his Master's call.

As a companion Dr. Furber was a delight to all his friends. We wonder not that such men as Professors Hackett and Park should enjoy his society in foreign travel. Having lived by his side nearly forty years in neighborly fellowship, I can testify to the joy of companionship with him. We agreed theologically and musically. Always courteous, genial, helpful in advice and happy in his playful



REV. DANIEL L. FURBER, D. D.

humor, sympathetic, stimulating, I never met and parted with him but I felt I was a better man for his presence. Alas, for the loneliness of the remaining journey in the waning twilight without him.

Two years ago he celebrated his jubilee and friends far and near honored him with expressions of their affection. It was a great joy to his soul. One day as we were riding, he said to me; "I think of that occasion as the crowning point of my life. I did not know that my people loved me so much." His commemorative sermon was a revelation to us of the struggle in his choice of his life's work. It was a question between music and ministry. He decided, not for his own enjoyment, but for the good he might accomplish. It was the same motive that dominated his life—loyalty to Christ.

But the test of his faith came in these last days. The weakness and suffering, the lingering, tried his soul more than we can know. But no complaint, no murmur was heard. He turned for support to the Word, to song and to prayer.

The best day of the week, the Sabbath, he himself would have chosen to be his last day on earth. The evening has come, the bells are ringing for the hour of service. As his attendants were about to assist him to bed, he swooned, fell back and was gone. And now we recall the last words in that commemorative discourse, "The time is not far distant when there will be a manifestation of the sons of God, when you will enter through the gates into the city and its glory will burst upon you. As Bunyan says, 'All the bells of the city will ring when you enter.' There you will see the King in his beauty and on his throne. On that mount of perpetual transfiguration you will build your tabernacles and that will be your eternal home."

Is it too much to think that the last sounds to linger in his ears were the church bells summoning to evening service, and that that first sound to greet him as he passed through the gates were the bells of heaven ringing their welcome of joy?

Dr. Furber's Funeral

A large congregation was in attendance on Wednesday afternoon, Nov. 22, at the First Church, Newton Center, where for over fifty years, as pastor and pastor emeritus, Dr. Furber had ministered to the same people. The service was conducted by brethren of long time and intimate acquaintance, whom Dr. Furber had specially selected. A large number of members were present. Rev. Calvin Cutler read the Scriptures. The pastor, Rev. E. M. Noyes, remarked upon his own affectionate relations with the senior pastor and read a letter from his predecessor, Rev. Theodore J. Holmes. Dr. Henry J. Patrick, for forty years a neighbor and close friend, paid a simple, loving, beautiful tribute to the character and service of Dr. Furber. President Hovey of Newton Theological Seminary, a college classmate and near neighbor for fifty years, added appreciative remarks, and Dr. J. W. Wellman offered a tender prayer. In remembrance of the departed pastor's great fondness for sacred music and his own constant participation in the public service of song, the hymns rendered were very touching, the congregation joining in singing, "I love thy kingdom, Lord," and "There is a land of pure delight," the latter having been sung in Dr. Furber's room on Sunday afternoon by a quartet from the church a few hours before his death, when he requested one more hymn. As an expression of respect the places of business were closed during the service, and the chiming of the Baptist church rang Nearer, My God, to Thee when the procession was passing by.

Dr. Furber was in his lifetime a generous supporter both of the home church and of missions, and he left these substantial sums: \$5,000 to the Newton Center church for a new edifice, in addition to \$5,000 already given, \$5,000 to the Home Missionary Society, \$2,000 to the Church Building Society, and \$500 apiece to his housekeeper and his manservant.

The London Missionary Society had reason to complain at the effect upon their interests in Madagascar when Lord Salisbury turned that island over to France, and we are not surprised now to find Rev. Wardlaw Thompson, secretary of that society, intimating that the transfer of British rights in Samoa to Germany does not meet with the approval of the L. M. S.

From the Interior

An Exciting Debate on the South African War

It is well known that the Hollanders in this city, perhaps throughout the country, and the Irish are in sympathy with the Boers in the Transvaal war. A good many who are neither Irish nor Dutch incline toward the side for which the Boers are contending, although their judgment leads them to believe that it would be better for Africa and the interests of civilization were Great Britain to triumph. As a burning question, the managers of the Congregational Club provided for its discussion at its meeting Nov. 20. Prof. W. D. Mackenzie of the seminary and Hon. D. J. Schuyler, president of the Holland Society of Chicago, were the disputants. Professor Mackenzie spoke calmly, modestly, but with much feeling. He was born in the Orange Free State, has a brother and a sister in Kimberley and other personal ties which make him anxious for news from the seat of war. Naturally he might be expected to sympathize with those who are defending their independence. But as one who studies the question from the side of moral obligation, he is constrained to believe that Great Britain is justified in fighting against the Boers and that it is for the best interests of humanity that she should be victorious.

The professor made no attempt to excuse any of the "blunders of Chamberlain," indeed, he said that if Joubert had represented Africa and Balfour Great Britain there need have been no conflict. He traced the history of the Transvaal, gave due credit to Kruger and his associates, admitted that Gladstone recognized the independence of the State and that treaties had been made with it, but in spite of all this he believes that wrong has been done the Outlanders, and that this wrong can be removed in no other way than by war. He defends the war chiefly as a means of the greatest good, both to South Africa and the Boers themselves. There are, as he affirmed, only about 80,000 voters among the Boers, while there are 120,000 among the foreigners. There are also more than 700,000 natives who are not permitted to own a foot of land, and are kept in a condition of practical slavery. The foreigners came into the country to obtain gold, it is true, but at the invitation of its rulers and with the promise of liberal treatment. This they have not received. Indeed, their condition had become almost intolerable. Professor Mackenzie regrets that further efforts were not made to secure by peaceful methods what he regards as the rights of the foreign population, but at the same time defends Great Britain heartily.

Mr. Schuyler planted himself squarely on the admission made by Great Britain that the Transvaal is an independent country with the right of making its own laws and levying such taxes as she deems best. Those who have gone to the country and developed its wealth have done so in their own interest and knowing beforehand the conditions in which they would there be compelled to live. To the argument that the franchise has been withheld unless one would renounce allegiance to one's native country and agree to defend one's adopted state, Mr. Schuyler quoted the oath one is required to take before becoming a citizen in the United States. As to taxation, he showed that Great Britain has not always refrained from taxing those who are not permitted to vote. The difficulty is the discovery of gold in 1886. Prior to that time no one complained of the laws in Transvaal. The interest of foreigners is in getting money, not in developing a state. Unless willing to identify themselves with the state Mr. Schuyler thinks they should not have the privilege of voting. Upon the whole, it appeared to those who heard both speakers that the argument was on the side of the Boers, although the conviction seemed to be universal that humanity and progress can only be secured by the triumph of Great Britain.

A Profitable Meeting

Last week the fall meeting of the Chicago Sunday School Association was held in the First Church of Oak Park. It is a delegated body, pastors, superintendents and assistant superintendents being members *ex officio*, and one delegate being allowed for every 100 Sunday school scholars. Dr. Barton welcomed the association felicitously, and the unusual excellence of the meeting was due not only to the provision which the Oak Park Church and the program committee had made for it, but to the presence and address of Mr. Marion Lawrence of Toledo, who had been invited to state the principles which, as a superintendent for twenty-three years, he had so successfully followed. One of his first efforts, he said, is to remove the idea from the minds of the people that the Sunday school is designed chiefly for children and that adults have no place in it.

Christian Education in Secular Schools

This topic was presented at the Ministers' Meeting by Mr. Frank E. Burt of the Chicago Y. M. C. A. He confined his investigations to the institutions in Illinois and presented reports of 100 of these. There are in the State twenty-five universities and colleges, of which all but four are under the control of some religious body. In three of the ten theological seminaries, two of the eight law schools, seven of the twelve medical schools, two of the three dental schools and in eighteen of the universities and colleges as well as in seven of the academies the Y. M. C. A. is represented. It is doing its work in forty-three of the 100 institutions whose history and condition have been studied. It is reaching 11 700 of the 17,000 men in these schools and is seeking access to those not at present under its influence. The growth in attendance upon the secular schools of the State has been rapid. This is due in part to the liberal appropriations the State makes to these schools and to the impossibility of competition in this respect on the part of the denominational school. Hence the call for special effort; through an undenominational agency, like that of the Y. M. C. A., to exert some religious influence in our purely secular institutions. There is little difficulty in obtaining the approval, and often the assistance, of the authorities in introducing and carrying on the work of the association, but its efficiency is limited by the means at its disposal. Mr. Burt thinks that the association is the only agency by which this secular student world can be reached and is earnest in his appeals for aid in the effort to do so.

Chicago, Ill., Nov. 25.

FRANKLIN.

Pencilings

BY A PERIPATETIC

I heard a sermon preached last week by one of the more recent graduates of Yale Theological Seminary in a pulpit made forever sacred by the fact that Horace Bushnell occupied it Sunday after Sunday. The sermon was addressed to the representative clergy and laity of the Congregational churches of Connecticut, and its theme was The Vitalization of Doctrine. It was a splendid theme, dealt with in a large, suggestive way. It shocked many who heard it, even as did Bushnell's thought in his day. It was insistent upon revision of terminology and recognition of the truth that language at best is an imperfect medium and must be forever made secondary to the truth for which it stands. In this, too, there was a reminder of Bushnell. In fact, barring some needless irritating lapses in taste, which Bushnell would not have committed, it was a thoroughly appropriate discourse for the particular place in which it was delivered and revealed beyond peradventure that we have in its author a man of candor and intense feeling, whose power to state his convictions in a fresh, stimulating way not wholly destructive is uncommon. I

was given to understand by some who heard the sermon that they considered it irreverent, and that the preacher delighted in being considered radical. If there were no men who boasted of being conservative and gloried therein, I should be more impressed with the last indictment, and as for the first charge I beg leave to differ.

I was particularly interested in the preacher's plea for more careful discrimination in teaching, preaching and prayer, with respect to both the doctrine and the fact of the Holy Spirit. There is less clear and consistent thinking on this doctrine in Trinitarian circles than on any other that can be named, and, as a layman who hears many a preacher in the course of the year, I must say that the clergy are to the laity as "blind leaders of the blind."

This sermon in a way was typical of the audience to which it was addressed. Comparisons are odious, and perhaps it is an act of temerity for me to compare Connecticut Congregationalists with some others that I know. But I doubt whether any other State gathering of Congregationalists in the Union can marshal a representative body as strong in its old and young men as that which gathered in Hartford last week. Neither Unitarianism or Episcopacy have challenged us there as they have in some of the other older States, and the influence of Bacon, Bushnell, Burton and Walker has tended to breed a type of Congregationalism which is catholic and self-respecting. Proximity to denominational official centers, like Boston and New York, has kept them sufficiently in touch with the officials to make them useful as advisers and lieutenants, and yet they have been far enough away not to be overawed by the officials or handicapped by the ultra-conservatism, both as to doctrine and method, which sometimes is found where officials and ex-officials abound.

No one of our persuasion ventures to leave Hartford without visiting the seminary, and from all I can gather its responsible authorities are not worrying much because of the impending discussion of seminary methods and curricula. They fear the chronic apathy and indifference of our churches to the interests of the seminaries far more than they do investigation and discussion; and if economically inclined laymen and pedagogically wise college presidents really propose to probe this matter of seminary equipment, I suspect that they will find President Hartnutt far ahead of them in his ideals as to what a seminary should be, and only debarred from carrying out more of his ideals because of lack of intelligent and sustained interest in the seminary by the churches and their members.

I happened, just after returning from Hartford, to hear Rev. Dr. Edward Everett Hale address a company of young Congregational laymen, and he trotted out the moth-eaten fragment of imagination that young theologians of today are fed on dogmatic theology and know nothing of what men are thinking on any subjects outside of formal professional themes. I would like to show Dr. Hale the reading-room of the Hartford Theological Seminary, and ask him to show me a library in any medical, law or military school with as wide a range of periodical literature, domestic and foreign, æsthetic, industrial, literary, historical and economic, not to say anything about theological and denominational. I doubt whether there are half a dozen municipal or university libraries in the country that have a more complete and representative list.

An unknown donor in New England offers \$25 000 toward a new building for Vassar College on condition that a like amount be raised in addition, and suggests that the entire sum should come from the same section. The need is great.

The Forward Movement in Foreign Missions

Woburn's Splendid Response

BY REV. DOREMUS SCUDDER, D. D.

The call of the National Council voiced in the report of the committee of fifteen stirred the Woburn (Mass.) Conference to immediate response. At the fall meeting a co-operating committee was chosen. It lost no time in organizing, divided the field and secured the appointment of "forward movement" committees in every church. These local committees were planned to consist of the pastor and six work-loving men, each one of whom should represent one of the six societies. Woburn Conference understands "forward movement" to apply to the entire benevolent work of the churches.

Meantime the First Church in Woburn had engaged Dr. L. D. Wishard, special representative of the "forward movement," to make his plea on Nov. 19. He requested that the effort for the Board be preceded by two evenings of preparation. The church, as desired by Mr. Wishard, invited the conference co-operating committee to use these two services in the interest of a general "forward movement" for the six societies. The committee thereupon called a men's council of the conference for Friday and Saturday, Nov. 17, 18, the members of the "forward movement" committee of each church to be *ex officio* delegates to this council.

Pres. S. B. Capen was asked to speak upon the report of the committee of fifteen. Seeing the strategic character of this initial move, he telegraphed a postponement of an important trip to New York and threw himself into the undertaking. The co-operating committee set to work to have every church of the twenty-three in the conference represented at the Friday evening session; 2,500 announcements were circulated, special mimeographed letters were sent to each pastor, a local advertising committee at Woburn left no stone unturned to bring the council to the knowledge of the people, and notwithstanding that Friday was the prayer meeting evening of not a few of the churches a gratifying audience of nearly 600, about half of whom represented twenty visiting churches of the conference, assembled.

The first hour was consumed in a clear and forcible presentation by President Capen of the plan of the committee of fifteen and in a question and answer exercise which armed each "forward movement" committee with all needed suggestions for beginning its work. Next a company of eight student volunteers, young men and women, made their simple two-minute pleas. These most deeply moved the audience and led one gentleman from Winchester to decide to become responsible for the perpetual support of a foreign missionary. Mr. Wishard both introduced the volunteers and then pressed home their challenge to the churches. Saturday evening, after a masterly description of the Student Uprising by Mr. Wishard, Mr. S. M. Sayford, with great spiritual power, gave the Call of the Master for Individual Consecration.

To secure the attendance of all the men of the Woburn church on Sunday morning nearly 400 mimeographed letters had been mailed. The response was general. The ordinary service was abridged. Mr. Wishard set forth the distinctive features of the "forward movement" of the American Board and next President Capen made a personal plea from the business man's standpoint. These addresses were marvels of condensation and force. There was no appeal to the emotions, no extravagance of any kind. The keynote was "business."

The new proposal was that all the gifts of the church to foreign missions for 1900, excepting those made through the Woman's Missionary Society, should be focussed upon a special work, that the church should annex a parish of 100,000 Chinese and Mongols in and about

Kalgan, China, and should maintain its own foreign pastor there until this field should be evangelized. The C. E. Society had been collecting \$500 for the support of Rev. J. H. Roberts of Kalgan. The church had been giving about \$300 to \$350 annually to the general fund of the Board. To unite these efforts, add \$250 to \$300 and take the support of Mr. and Mrs. Roberts, was the proposition. This left out of account the children, to take care of whom would cost \$475 more. No one supposed that the people would at that service subscribe more than \$700 or \$800 out of the \$1,100 asked for. Cards were passed. One of the leading members moved that the church adopt Mr. Roberts as its foreign pastor and assume his support. This was carried by unanimous rising vote. When the offerings were added up later on, the result of the pledges was found to be \$1,540. This will be more than made up to cover the sum of \$1,575 needed for the whole family. Over 200 people participated in the subscription and no gift larger than \$100 was pledged. What Woburn First Church has done, hundreds of others can do throughout the United States.

This notable result was the outcome of weeks of prayerful preparation. It was the work of the Holy Spirit. Accompanying and following it there has been a deep spiritual interest in the church. The local "forward movement" committee proposes to inaugurate a like work for the other five societies. It is hoped that all the larger churches of the conference will secure foreign pastors and plans are on foot to bring the smaller churches into line with this advance.

Plymouth Church, Brooklyn, Wheels into Line

BY HARRIETTE KNIGHT SMITH

As I sat a few moments before the opening services in this far-famed church on the morning of Nov. 12 and watched the large congregation assemble, a thrill of delight was experienced as I saw, in a conspicuous place on the calendar, this announcement:

NEW DEPARTURE IN THE AMERICAN BOARD

The recent election of Mr. S. B. Capen, a layman, to the presidency of the American Board is a notable event in the history of that great organization. Mr. Capen is a noted business man of Boston, eminent for great administrative ability and for distinguished services to the Congregational churches of America and of the world.

Plymouth Church's contribution to the American Board of Commissioners for Foreign Missions is usually excessively small. It ought to be quadrupled at this time. The collection for this Board will be taken next Sunday morning, Nov. 19.

Dr. Hillis will, next Sunday, present to Plymouth Church his views of the work in which the American Board is engaged.

For years, even before Mr. Beecher's death, this church's contributions have counted about as little as respects the Congregational foreign missionary work as did those of Dr. Talmage's church during his Brooklyn pastorate for Presbyterian missions. There is, therefore, significance in the fact that Dr. Hillis, a Westerner and most of his life a Presbyterian, conspicuous, too, for his liberalism, should now prove one of the ablest and most interested champions of foreign missions as carried on by America's senior mission organization—the American Board.

Dr. Hillis and his people are alike having some new experiences these days since he is giving them his first Brooklyn sermons without manuscripts—much to their delight. He, however, like Phillips Brooks, is the despair of almost all stenographers, since he speaks with extra rapidity. In emphasizing the notices on the calendar special attention was

called to the offering to be made to the Board on the next Sabbath; then Dr. Hillis preached on God's Loving Providences, and the sermon was a good preparation for the missionary sermon of the next week.

Though Nov. 19 was a rainy day, the church was well filled, and when one opened his calendar he found the notice of the previous week regarding Mr. Capen's election reprinted entire. It is impossible in brief space to even suggest the breadth or height of Dr. Hillis's superb interpretation of foreign mission work. His sermon was a hilltop *résumé* of the founding and development of Protestantism—with the battlefields and victors well to the fore, and illustrated by epigrammatic biographical sketches and word pictures. The new India and Japan and the coming China were thrillingly reviewed as object lessons of mission work.

During the previous week Dr. Hillis had entertained in his own home Rev. John Paton, D. D., and the inspiration which he had received from this noble servant of the Lord's was evident in every sentence. Dr. Hillis had also a consultation with Dr. Abbott, who is no less eager than he for a large advance in Plymouth's gifts, while Rev. Horace Porter, the efficient assistant pastor, has been equally determined that a large gain should be registered. For indifference and ignorance regarding foreign missions Dr. Hillis had no satire too intense. To the oft-repeated statement, "I'm interested in home, but not in foreign, missions," this rejoinder was made: "When, individual objector, did you receive, personal information that the divine Master had set aside his own edict, 'Go ye into all the world?'"

Whatever may be the resulting financial offering of Plymouth Church to the American Board—and we understand that there was a large increase on previous years—that organization has been greatly enriched by such a noble plea for its work by the successor of Henry Ward Beecher and Lyman Abbott, and the Board would do well to have this masterpiece brought to the attention of the denomination at large.

In Personal Touch with the Foreign Field

The extent to which the recent movement to ally individual churches in America with individual missionaries abroad has succeeded may be judged by the following list. All of these churches have within the last twelve months assumed this new responsibility and in almost every case it represents a large increase in the actual gifts to the Board. Many of these churches were influenced to take the step by Mr. Luther D. Wishard, leader of the "Forward Movement." Various agencies contributed to the action of other churches, prominent among which were the ordinary methods used by the executive officers to increase interest in the work.

Aurora, Ill., New England, Rev. Wesley M. Stover, Baltimore, Md., and Washington, D. C., Endeavorers, Rev. W. L. Peard, Foochow, China.
Bangor, Me., First, Rev. Charles S. Vaughan, Madura, South India; Hammond street, Rev. G. H. Ewing, North China; Central, Rev. M. L. Gordon, D. D., Japan.
Boston, Mass., West Roxbury, Thomas S. Carrington, M. D., Marsovan, West Turkey.
Bridgeport, Ct., First, Rev. Henry D. Porter, Panchuang, North China.
Brookline, Mass., Harvard, Brotherhood, Rev. and Mrs. L. F. Peet, Foochow, China.
Canada Churches, Dr. A. Yale Massey, West Central Africa.
Chicago, Ill., First, Rev. D. Z. Sheffield, D. D., Tangcho, North China; New England, Rev. James Smith, Marathi; Ravenswood, Rev. Charles S. Sanders, Alutab, Central Turkey; Union Park (no missionary appointed).
Detroit, Mich., First, Rev. J. H. Dickson, Ceylon.
Evanston, Ill., First, Rev. Daniel U. Greene, D. D., Tokyo, Japan.
Fall River, Central, Rev. and Mrs. G. W. Hinman, Foochow, China.
Galesburg, Ill., Central, Rev. and Mrs. H. S. Galt, Tangcho, North China.
Grand Rapids, Mich., First, Rev. Charles R. Hagar, M. D., Canton, South China.
Hartford, Ct., Park (no missionary appointed).
Kalamazoo, Mich., Rev. George D. Winder, Tangcho, North China.

Kewance, Ill., First, Rev. William E. Fay, Ballundu, West Central Africa.
 Lowell, Mass., Endeavorers, George B. Cowles, Amantimote, South Africa.
 Middletown, Ct., First, Rev. H. N. Barnum, D. D., Harpoot, East Turkey; South, Rev. John S. Chandler, Madura, South India.
 Newton Center, Mass., Rev. and Mrs. Otis Cary, Kyoto, Japan.
 Norfolk, Ct., Rev. G. M. Rowland, Sapporo, Japan.
 Norwich, Ct., Second, Rev. Elwood G. Tewksbury, Tungcho, North China; Broadway, Rev. Jerome D. Davis, D. D., Kyoto, Japan; Park (no missionary appointed).
 Oakland, Cal., First, Rev. Sidney L. Gulick, Osaka, Japan.
 Oak Park, Ill., First, Rev. Robert Chambers, D. D., Bardczag, W. Turkey; Second, Rev. Charles A. Nelson, Canton, South China.
 Pawling, N. Y., James H. Ingram, M. D., Tungcho, North China.
 Poughkeepsie, N. Y., Rev. George H. Reynolds, M. D., Van, East Turkey.
 Portland, Me., Williston, Rev. H. K. Wingate, Cesarea, Turkey.
 Providence, R. I., Union, Rev. I. M. Channon, Kusale, Micronesia.
 Rockford, Ill., Second, Rev. Edward Riggs, Marsovan, West Turkey.
 Salisbury, Ct., Rev. Charles E. Ewing, Peking, China.
 South Hadley, Mass., Rev. J. E. Abbott, Bombay, India.
 South Norwalk, Ct. (no missionary appointed).
 Spencer, Mass., Rev. S. C. Bartlett, Tottori, Japan.
 Springfield, Mass., North, Dr. Isabelle H. Curr, Jaffna, Ceylon.
 St. Louis, Mo., Pilgrim Endeavor Soc., Rev. R. M. Cole, Bit'in, East Turkey.
 Twenty-one churches in Central Association, New York, James D. Taylor and wife, Zulu Mission, Africa.
 West Hartford, Ct., Rev. H. G. Bissell, Marathi, India.

Win One

BY F. P. SHUMWAY, MELROSE, MASS.

Multitudes of Christians are waiting when they ought to be working. A person must do something if he ever expects to be anything, just as surely as he must be something in order to do anything for either God or man. The great present day question is *not* what are our emotions, or how frequent are our prayers, but what are we doing for Christ?

To work as well as believe, to appreciate that as it was Christ's business to work out our salvation, so it should be our business to establish his kingdom, to feel ashamed to die, as Horace Mann said, "without having gained some great victory," to realize for a certainty that the night cometh when the opportunity will be over and the report must be given—these certainties should arouse us to instant service.

If the world is ever to be conquered for Christ it will not be by ministers and deacons alone, but by the mighty host of Christian men and women, each doing his own work as God gives him opportunity. And this, again, will not be accomplished by working for sinners in the mass, but as individuals, where the personal touch will re-enforce the personal word and the two applied to the individual life will, by the grace of God, be the means of redeeming it forever.

An excellent stimulant and assistant to such work is a little four-page card, entitled *Win One*, of which a part is here reprinted.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever."—Dan. 12: 3.

Would you be wise?

WIN ONE!

"Go work today in my vineyard!"

Would you work for Jesus?

WIN ONE!

Jesus said: "I will make you fishers of men."—Matt. 4: 19.

When will you let him help you to

WIN ONE?

You have said: "Lord, what wilt thou have me to do?"

Hear his answer:

WIN ONE!

If you are desirous of doing your whole duty to Christ and the Church, in winning one for him, "Go ye therefore, and make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway."—Matt. 28: 19, 20.

Select one person to pray for and to ask that one very soon if he or she will accept Christ.

Continue to importune the Father and to plead with the friend until won.

If you will join the pastor in this soul-saving service, sign your name here,

and hand this card to the pastor.

Consult the pastor from time to time about your difficulties, the friend's objections, your success. It will help you and encourage him.

It will be seen that this card not only brings

closely before its receiver the obligation as well as the pleasure of doing personal work, but it further pledges the signer to do this definite work, in co-operation with the pastor, thus uniting both pastor and people in an endeavor to reach special individuals.

These cards have, during the past summer, been used with marked success, and when carefully given out, and then followed up by an earnest pastor or Christian laymen, stir up the church to do its proper work.

Current History Notes

Arizona, Alaska and the Indian Territory, if their governors are to be taken as authority, deserve Statehood.

The Senate of France, sitting as a high court, has sentenced M. Paul Deroulde to three months' imprisonment for insulting President Loubet.

Obscene and cruel caricatures of Queen Victoria in the baser French press have deeply stirred the British public and roused much animosity toward France.

The empress of Germany and the municipal officials of Berlin are having a tilt nominally over the alleged irreverence of one of the municipal legislators, but actually over radical hostility to measures for increased taxation in support of the state church.

The race riot in Texas last week, in which Negro regular army troops were participants, seems to have come to a head through the inefficiency of the commanding officer, a civilian appointee who secured his place through "pull." The moral is too obvious.

Rear-Admiral Schley has been ordered with the South Atlantic Fleet to South American and not to South African waters, as his friends had hoped he would be. Not a few would welcome his being ordered to the North Pole, if it could put an end to the miserable controversy as to who won the naval battle of Santiago.

The German Reichstag rejected one of the emperor's pet restrictive measures last week, deeming it too glaring an extension of executive authority in dealing with strikes and strikers. A scandal of large dimensions in connection with German colonial exploitation, through private companies, in the Kameroun district of Africa has just come to light in Berlin.

Detectives employed by the United States have been at work in Havana and have secured evidence that the Maine was destroyed with gun cotton which came to Havana from Barcelona, the explosive either being stolen from the original packages or taken with the connivance of the Spanish officials in charge. Our Government will follow up the clues and ask the Spanish Government to assist.

Great Britain's militant efforts are not so centered upon the fight in South Africa but that her forces in the Soudan go on with their task of suppressing the fanatical, savage followers of the Khalifa Abdullah. In an engagement last week the Anglo-British troops under General Wingate met and killed the Khalifa and either captured or killed his chief emirs. General Kitchener telegraphs that the Soudan may now be considered open.

Russia and the United States are about to revise their commercial treaties. Grave charges against the integrity of M. de Witte, the Russian minister of finance, are now openly made, and the incident gives rise to a renewal of the rumors concerning the stringency in the finances of the empire, which, if not relieved, will soon bring about a crash in the realm of finance and marked changes in the realm of diplomacy.

The postal service employes of the United States handled \$196,653,544 last year, and of this huge sum only \$19,358 were lost to the Government through burglary, embezzlement, dishonesty and carelessness. And yet Europe

has scores of absentee Americans who go about whining about American venality, and at home we have scores of ultra-refined folk who declare, with Agricola Fasilius, one of the characters in Cable's *The Grandissimes*, "No American can be honest."

Lord Mayor Tallon of Dublin says that Richard Croker of Tammany will hereafter be the "idol of the Irish race at home and abroad." And why? Forsooth, because he has taken \$15,000 out of the treasury of Tammany, money gained by blackmail of corporations and brothel keepers, and given it to Lord Mayor Tallon to purchase the homestead of Parnell in Ireland and save it from aliens. We have too much respect for the Irish race to accept Lord Mayor Tallon's estimate of it. Neither Parnell nor Croker are worthy of racial admiration, much less idolization.

Rev. Samuel May of Leicester, Mass., who died last week at the age of eighty-nine plus, was the son of parents who lived to be ninety-four and ninety-five, respectively. He graduated at Harvard with William Henry Channing and Oliver Wendell Holmes and, after studying at the Harvard Divinity School, settled, in 1833, in the Unitarian church at Leicester, where he has been ever since. He was one of the great administrators of the anti-slavery movement. In spirit and in culture he was one of the finest specimens of the rural clergymen that New England has ever had.

Senator Frye of Maine will preside over the United States Senate at the coming session of Congress. In case of the death of President McKinley the presidency would pass now to Secretary of State Hay, recent legislation having provided for a regular order of succession in the Cabinet should both President and vice-president die, thus insuring permanency of policy and no sudden reversal, as might have been the case had the old law remained, which provided for succession passing to the president *pro tem* of the Senate rather than to the Cabinet. Of course Cabinet claimants have to conform to conditions as to age, nativity, etc., imposed by the Constitution.

Col. Wilder S. Metcalf of the Twentieth Kansas Regiment is accused by some private of having deliberately shot a defenseless Filipino, who was prostrate before him supplicating favor and mercy. It is a charge which the War Department must feel called upon to investigate, so explicit are the charges. Rev. W. L. Tenney of North Adams in this State, who was a student in Oberlin College when Metcalf, who is also an Oberlin graduate, was in business near Oberlin and well known there, writes to the *Springfield Republican* asking the public to suspend judgment until the charges are investigated. Mr. Tenney considers it incredible that a man of Metcalf's past reputation should now be guilty of such atrocity.

Notwithstanding the large sums sent from this country, England and Germany during the last four years to provide homes for the Armenian orphans there is still urgent need of contributions to maintain the orphanages already established. Otherwise hundreds and thousands will be left in a condition hardly better than the destitute state from which they were taken. Some of these children have made marked progress under the faithful tuition afforded them and the elders among them have occasionally gone out as teachers, while those who have returned to the Gregorian Church have carried the leaven of Protestant influences that is likely to work beneficial results. The National Armenian Relief Committee, through its secretary, Miss Emily C. Wheeler, 40 King Street, Worcester, Mass., pleads for Thanksgiving offerings in behalf of these children. Remittances may be made to Brown Bros. & Co., 59 Wall Street, New York city. Twenty-five dollars will feed, clothe and instruct an orphan for a year. Here is an opportunity to make your own Thanksgiving or Christmas turkey more palatable.

THE HOME

Be Thou My All

BY EMMA C. DOWD

Be thou my Friend, my close Companion ever!
Earth's paths diverge as comrades onward
wend;

Friends may depart, but thou, O, leave me
never!

Be thou my Friend!

Be thou my Guide through darkness and
through light.

In even the sunniest way may danger hide.
Thy feet have trod my road. By day, by night,

Be thou my Guide!

Be thou my King! Let me know what to do
That all my hours may serve some goodly
thing;

Command my life and keep me loyal, true!
Be thou my King!

Be thou my Saviour! Pardon all my sin.
I grieve o'er broken laws and wrong be-
havior;

Without thee Heaven I cannot hope to win.
Be thou my Saviour!

Be thou my Strength! Heavy am I with weak-
ness.

In thee alone can I be strong at length.
Help me to lean on thee in trust and meekness;
Be thou my Strength!

Be thou my Life! No other one can feed me,
I faint, weary and worn with pain and strife;
Where living waters flow, O, gently lead me!
Be thou my Life!

Be thou my All! Terrors sometimes enfold me;
The vast of thy great universe appall.
Closer to thy dear heart, O, closer hold me,
Be thou my All!

Home Life in France *

BY PROF. JEAN CHARLEMAGNE BRACQ

To understand the true nature of French home life one must see its place in the national life and its relations to society. There is a fact of transcendent importance that must always be borne in mind in trying to grasp the characteristics of the French people. It is that there is a difference between the aims, aspirations and ideals that run through the activities and institutions of France and those of the United States.

American society and American institutions are those of a pushing, enterprising and conquering people; the French are those of a nation which has found its place in the world, but, kept within certain geographical limitations, has accumulated wealth—or what for it takes the place of wealth—and blessings of civilization, in themselves sufficient for happiness. The Americans are men who most value energy, power, endurance and determination of purpose; the French, ease, determined duties, an ornamental culture, social order and a considerate social hierarchy. The land of Washington develops the isolated man, France the social body. The former represents a nation of individuals living in families, and the other a nation of families with individuals in them. The one is displaying unparalleled power in making for herself a civilization, and the other to increase and distribute to the whole the fruits of civilization that it has. The one is free from a burdensome past, and the other has its roots in the depths of cen-

uries. The one is thoroughly competitive in its activities, the other accumulative and distributive.

The Americans wish men who can fight their own individual battles; the French, men linked by indissoluble ties to those who preceded them and to those who follow, continuing family traditions. Hence, domestic life in France must of necessity be very different from that of the United States. In the narrow compass of this article I will bring out only the best and the most typical traits of normal French life.

This much may be fearlessly asserted—that the position of the father in France is still paramount.

*Tes père et mère honoreras
Afin de vivre longuement,*

is still the best observed Commandment of the Decalogue. I never said "no" to my father but once in my life, and that was upon a matter of conscience. The old French custom still survives of the head of a family going on New Year's morning with his children to the paternal grandfather and asking his blessing. The old man, putting his hand upon the head of his son, says, "My son, may God bless thee as I bless thee." It was in accordance with this custom that Franklin took his grandson to Voltaire, who blessed him in the name of "God and liberty." These customs, which are disappearing, are indices of the Hebraic and Roman conceptions of the headship of the family.

The authority of the father is recognized, even after the marriage of the son or daughter, until very late in life, but with it go dowries and financial help which not infrequently entail great sacrifices on the part of the parents. French fathers, as a whole, are diligent in looking after the education of their children. Few there are who will not visit the teachers of their loved ones and be careful as to their associates in schools. On birthdays, Easter, New Year's Day, or when he travels, the French father is the perfection of thoughtfulness—no one is forgotten. When his children are baptized or take their first communion, whatever be his belief or unbelief, he is present. When possible he will lunch with his family at noon, and at night he reigns supreme at a table around which everybody talks at once. Attentions to his family do not decrease much with time. The ideal of a business man is to retire from active life at fifty, and thenceforth much of his time is devoted to his children, married or single.

A certain part of the French father's time is given to pleasure. Even among the working men, whose life is so hard during the week, Sunday afternoon is the time when the whole family goes to walk in the country, or in the woods, and in order that the poor mother may have a vacation the evening meal is often taken at the restaurant.

The place of the mother is also one of great consideration, though one of Pauline subordination to her husband. Her life is bound very closely with his. If he is in business, she is thoroughly acquainted with his affairs, and in a large number of cases she is associated with him in his business management. This was especially true of the wife of the founder of that well-known commercial institution of Paris, the *Bon Marché*. At

the death of the husband the enterprise is often carried on by the widow. The wife is thus associated, as all the members of the family are, not in the struggle for the acquisition of wealth, but for existence.

All the children until their marriage bring all their earnings to the common family purse, and if one member of the family is married a united effort will be made to provide the best possible dowry. There is a thorough co-operation of every member of the family in the use of the domestic possessions, in the acquisition of new property, in their amusements, in their political, social and religious aims. The oneness of their home relations, the sense of a strong solidarity, the almost fatalistic acceptance of one's place in it, the contentment in enjoying what it yields, the intense joy at reunions—and the intense bitterness of family quarrels—the consciousness that life is good, are positive traits of the subject under discussion.

One striking feature of French home life is the intelligent and conscientious use of family property. It is permissible to increase it, but to leave it diminished brings discredit. The good use of things is general. With it comes, on the part of those most concerned, the pleasant thought that their life of moderation and economy will be a boon for their children and nephews.

An old gentleman of my acquaintance was urged by his nephew to give his money to a school or to a library. The uncle replied, indignantly, "It has been the pleasure of these many years to make my nephews happier for this." He did not, he could not, understand the obviously disinterested suggestion of his nephew who resides in America, because this proposal would have defeated the long-cherished design of a lifetime.

Family feelings, whether they are directed towards immediate ancestry or towards immediate descent, are very strong. As Mr. W. C. Brownell puts it, in his masterly interpretation of French life, *French Traits*, "The home, the interior, may mean less to a Frenchman than it does to us, but the community means incontestably more."

A Little Dream-Boy

Little Boy Blue, come blow your horn,
And wake up a little man lying forlorn,
Asleep where his life wanders out of the morn.

Little Boy Blue, blow a merry, sweet note
Over the pool where the white lilies float,
Fill out the sails of a little toy boat.

Blow on my dream of a little boy there,
Blow through his little bark whistle and snare
Your breath in a tangle of curly brown hair.

Blow and O blow from your fairyland far,
Blow while my little boy wears a tin star
And rides a stick horse to a little boy's war.

Blow for the brave man my dream-boy would be,
Blow back his tears when he wakes up to see
His knight-errant gone and instead—only me.

Little Boy Blue, come blow your horn,
Blow for a little boy lying forlorn,
Asleep where his life wanders out of the morn.
—William Allen White, in *The Court of Boyville*.

All high poetry must be religious.—
Christopher North.

* The first in a series on Home Life in Other Lands.

Closet and Altar

In your patience possess ye your souls.

If God were as impatient with our unbelief as we are with his ordering of good, we should long ago have been swept out of the circle of his gracious purposes. Yet, because patience is the hardest lesson for our impatient souls, it has its special promise. "They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—*I. O. R.*

God is content to wait because he reigneth; man must be content to wait because he believeth.—*Alfred Edersheim.*

Let faith postpone and trust awhile. It is no reason sons should take offense that the father giveth them not twice a year hire, as he doth to hired servants; better that God's heirs live upon hope than upon hire.—*Samuel Rutherford.*

Pilgrim! is thy journey drear?
Are its lights extinct forever?
Still suppress the rising fear,
God forsakes the righteous, never.

Storms may gather o'er thy path,
All the ties of life may sever;
Still, amid the fear and death,
God forsakes the righteous, never.

Pain may rack thy wasting frame,
Health desert thy couch forever,
Faith still burns with deathless flame,
God forsakes the righteous, never.

—*Mrs. Southey.*

Christians have two kinds of goods, the goods of the throne and the goods of the footstool, immovables and movables. If God has secured those, never let thy heart be troubled at the loss of these.—*John Flavel.*

There is no love of God without patience, and no patience without lowliness and sweetness of spirit.—*John Wesley.*

Our own will can never be satisfied, even if it should have power over everything it wishes, but we are satisfied from the instant we renounce it. Without it we cannot be discontented, with it we cannot be contented.—*Pascal.*

Lord, take from me that sorrow which the love of self may produce, but create in me a sorrow resembling thine. Let me not henceforth desire health or life, except to spend them for thee, with thee and in thee. I pray not that thou wouldst give me either health or sickness, life or death, but that thou wouldst dispose of my health and my sickness, my life and my death for thy glory, for my own eternal welfare, for the use of the church and the benefit of thy saints, of whose number, by thy grace, I hope to be. Thou alone knowest what is good for me; thou art Lord of all; do, therefore, what seemeth thee best. Give to me, or take from me; conform my will to thine; and grant that with humble and perfect submission and in holy confidence I may be disposed to receive the orders of thy eternal providence, and may equally adore every dispensation which will come to me from thy hand; through Jesus Christ our Lord. Amen.

CLOSET AND ALTAR: A volume for family worship and private devotion. Compiled from the weekly CLOSET AND ALTAR Column. Published by The Congregationalist, one dollar, postpaid.

The Imprisonment of Polly

BY BERNICE V. ROGERS

The apple ought to stand as the symbol of temptation. It was an apple that caused the fall of our first mother, Eve. By stopping to pick up the golden apples Atalanta lost her race. And one small red apple was the whole cause of the trouble that befell little Polly one memorable day—just a common apple, no bigger, no rounder and no rosier than its mates, and yet what a lot of suffering it made!

Polly had started for school as usual that morning, had stopped at the half-way stone to wave good-by to mamma, who always watched her that far, and then had skipped along as happy as a little bird, for was not mamma to spend the day with Aunt Belle, and were not she and papa going over there to dinner?

Polly loved to take dinner at Aunt Belle's. She knew just what she would have for dessert—a puffy apple dumpling—Aunt Belle always made apple dumplings on purpose for her. The thought of it made her wish she had an apple that minute. She was at the big elm in sight of the schoolhouse, but she knew that she had started early and wondered if she hadn't time to run back and get one. To think was to act with Polly. She tucked her books behind the tree and sped back up the road.

Now if Polly had a weakness it was for apples, so strong a one, in fact, that her mother had forbidden her to go to the apple barrel without leave. By the time she reached the house she was out of breath, and the kitchen clock told her that it was later than she thought. Her mother was not in the kitchen or downstairs anywhere. Polly flew through the rooms in a vain search, and then the tempter whispered: "You'll be late if you go upstairs to find her; she'll not mind if you take one just this once."

Polly hesitated, but a glance at the clock decided her, and she rushed out through the summer kitchen to the back shed, where the apples were kept. The particular barrel she wanted was at the far end of the long shed, and she had to climb up on some grain bags to reach it. It took her some time to make a selection, and when she hurried back she found the shed door shut and bolted. She screamed and pounded frantically, but nobody came. Mamma, all unconscious of what she had done, had gone back through the kitchen, closing the doors after her, and out the front door, and was now on her way to Aunt Belle's.

Poor little Polly! It took her some moments to realize that she was a prisoner. It came to her little by little just what it meant; nobody would miss her till dinnertime, thinking her at school. She must stay there three long hours. What if they shouldn't find her even then? What if they never thought of looking right at home? Then Polly remembered what had brought her here, and the guilty little head went down and she cried till she could cry no more.

"Where's Polly?" asked Aunt Belle, when papa and Uncle Eben came in to dinner.

"Polly? Why, hasn't she come? I didn't see her on the way up; perhaps she's stopped after school."

"It isn't like her," answered mamma. She stood at the window where she could

watch the street, an anxious wrinkle gathering in her forehead.

"O, don't worry; she'll be along presently," said Uncle Eben, with whom Polly was a great favorite. "Children want a little playtime, you know."

But it wasn't Polly's way to linger after school, and mamma was uneasy. Dinner was on the table, the apple dumpling in all its puffiness was covered on the back of the stove to keep warm, and Aunt Belle hovered anxiously between the window and the table, but still Polly didn't come.

"It is very thoughtless of her to do like this," said papa, taking up his hat. "Do not wait dinner any longer; I am going after her."

But nobody cared to eat till little Polly came. Aunt Belle took the dishes back to the stove to keep warm, Uncle Eben tried to be interested in a magazine, but without success, and mamma continued to watch the street. At last papa returned—alone.

"Don't be frightened," he said, though he looked very much frightened himself. "Polly has not been at school! We're going to start a searching party at once—I mustn't stop a minute. Try and keep your hearts; nothing serious could happen to her in a quiet little place like this," and papa hurried out, followed by Uncle Eben.

Polly's disappearance was a great mystery to everybody. Nobody had seen her since mamma had waved good-by. There were no street cars or other city dangers to fear, and Polly could not have lost her way, for the schoolhouse was only half a mile from her home. Reports were sent to the anxious watchers from time to time, but the sun went down, and nothing had been found but Polly's books tucked behind the elm.

And all this time what of little Polly?

Exhausted by her tears, she had fallen into a drowse, and a part of the long forenoon passed before she awoke. When she opened her eyes the sun was shining straight into them through the little four-pane window above her head. Her heart leaped with hope as she noticed that one of the panes was broken out. Perhaps she could make somebody hear if she called. She climbed up on a barrel and looked out. A great pasture stretched before her—no living object was in sight but Mr. Holton's colt, turned out for exercise. She sank on the barrel disheartened. She had forgotten that she was on the back side of the house away from the street.

It had always been a saying with papa that Polly never rested except when she was asleep. It seemed now to the active little body as though she must jump up and down and scream to break this dreadful silence. But a great weight seemed to hold her hands and feet, and her voice seemed afraid of its own echo, for it came only in a whisper. She fell to counting the cracks in the sheathing, then the boards in the floor, the staves of the barrels and the strands that formed the bushel basket.

After a while her hands and feet shook off the spell that held them, and she jumped down and walked about. She took the potatoes from their basket, arranged them in two long rows across the floor and counted them carefully as they were put back. She did the same to the beets and turnips. While busy she forgot that she was a prisoner, but the min-

utes began to drag again as soon as the last turnip was back in its basket.

Polly had started to count them all over again when she spied a big squash over in one corner. It had a lovely crooked neck, and grandma had once told her that she used to make dolls out of crookneck squashes. What a lovely doll this would make! She took off her apron and wrapped about it for a dress, and then clasped it in her arms. It seemed to the imaginative little Polly as though the big squash knew and was sorry for her, and she was soon whispering her story to Miss Crookneck, telling her how it was all her own fault that she was locked in, and how, if she ever got out, she should never, never, never disobey again. And then she cried a little at thought of that dreadful "if" and hugged Miss Crookneck the tighter. It didn't seem so very long after that till the noon whistles blew.

Then the little heart beat more quickly. They would miss her now—now they would hunt for her. Would they be very much frightened when they found she had not been at school? What would they think? Where would they look? Then Polly grew very red at thought of what papa would say when he found where she was and knew all. It couldn't be very long now before he came; she could almost hear him saying: "O, Polly!" in that grievous way of his when she was naughty.

But the moments slipped by and nobody came. A great fear that nobody would come made her spring up on the barrel and press her face close to the little window, although she knew that whoever came must come from the other direction.

"O, there don't anybody care if I am lost!" she sobbed. "There isn't anybody going to try to find me," and she sank on the floor, a forlorn little penitent, and sobbed convulsively.

By and by she grew very hungry. Although the very thought of eating an apple almost choked her, she found as the long afternoon crept by that she must eat one.

The little window was too small to let in much light, and it grew dark early in the far corners of the room. Polly was afraid of the dark. O, if she could only get out, or make somebody hear! Then an idea came to her. She snatched the apron from Miss Crookneck and climbing up on a barrel tucked a part of it through the broken pane; a brisk little breeze caught up the ends and Polly climbed down comforted. O, why hadn't she thought of it before? It was white, perhaps somebody would see.

The room grew darker and darker and Polly grew very nervous. She was afraid of the door. She thought every minute that it was going to open. She imagined all manner of strange beings trying to get in, and she crept as far away from it as she could.

"You mustn't be so 'fraid," she kept sobbing to the big squash in her arms. "There can't anybody get in but papa or mamma; you know there can't; you know the door is locked." But her words would not reassure herself. She dared not take her eyes off of that dreadful door.

Finally it did open. There was a flash of light, the sound of men's voices, and

Polly did not remember any more till she was in mamma's arms and papa and Aunt Belle and Uncle Eben were around her, and a whole roomful of people. They told her how Mr. Holton, coming for his colt, had seen the apron fluttering from the window and, thinking it strange, had climbed up and looked in. Fearing to frighten her if he spoke, he had let himself down quietly and hurried off to notify the searchers. After they had all gone, Polly sobbed out the whole story.

"It was only just one little apple, mamma," she finished. "I took only just one, but O, I'll never do another single thing you say I can't—I truly won't—and I don't ever want to see another apple—ever!"

"It has been a very severe punishment," said mamma, holding her close. "But I am sure my little girl will never forget this day, and I hope she will always remember that we can never do a wrong action without somebody suffering with us."

Papa smiled at Miss Crookneck's part in Polly's story, but old Dr. Bingham, when he heard of it, said he believed that Miss Crookneck had done much toward keeping excitable little Polly from a nervous fever.

Red Apple

The big Sky-man that makes the moons,
Stuck one into our apple-tree.
I saw it when I went to bed;
The tree was black, the moon was red
And round as round could be.

Today I went to get that moon,
For I can climb the apple-tree.
The moon was gone! But in its stead
I found an apple round and red
And nice as nice could be.

—Hamish Hendry.

Topics for Mothers' Meetings

One of the most attractive and thoughtfully prepared programs for mothers' meetings which we have ever seen is that issued this fall by the Maternal Association connected with the South Congregational Church, New Britain, Ct. Not only are the topics of vital importance to Christian mothers, but they are illuminated and made suggestive by Bible references and by comments and quotations from fresh sources. In some instances they are accompanied by other suggested readings. Here are the topics:

MINISTRY OF THE HOME—How may we make our homes both restful and stimulating? Isa. 32: 17, 18; Luke 10: 38, 42; Rom. 12: 9-18.

THE CHILD'S RELIGION—How may we make Jesus a living reality to little children, and develop their religious instincts in a simple and natural way? Luke 2: 52; Eph. 6: 1, 4.

THE BED-TIME HOUR AND CRADLE SONGS. Ps. 23; 121: 4, 8; Isa. 66: 13; Zeph. 3: 17.

JOY IN WORK—How may we experience and inculcate in others joy in the ordinary work of life? Ps. 27: 14; 40: 8; Matt. 25: 14-30.

CONSECRATED PARENTS—How may we worthily receive and wisely train our children? Judges 13: 6-25.

BOOKS IN THE HOME AND HOW TO USE THEM. Ps. 119: 130; John 5: 39.

SYMPATHETIC CO-OPERATION BETWEEN PARENTS AND TEACHERS. Story of Samuel.

THE LIMITATIONS OF LIFE—How may we and our children meet and profit by them? Lam. 3: 26; John 13: 37; Rom. 8: 18; Phil. 3: 12.

MANNERS IN THE HOME, with especial reference to the attitude of young people toward their elders, and that of mature people toward the aged and infirm. Lev. 19: 3; Rom. 15: 2, 3; 1 Cor. 13; Phil. 4; Col. 3: 12-23.

Under the topic The Bed-time Hour, atten-

tion is called to this suggestive list of cradle songs and evening hymns:

Isaac Watts's cradle song, "Hush, my babe, lie still and slumber."

Luther's cradle song, "Away in a manger."

Palgrave's child's hymn, "Thou that once on mother's knee."

Mary Lundle Duncan's verses, "Jesus, tender Shepherd, hear me."

William Canton's prayer, "Dear Jesus, look on little me."

Tennyson's slumber song, "Sweet and low."

Henry van Dyke's slumber song, "Furl your sail, my little boatie" (found in *Scribner's Magazine*, September, 1899).

Bishop Ken's evening hymn, "Glory to thee, my God, this night."

Henry Francis Lyte's hymn, "Abide with me; fast falls the eventide."

Hymn of the Bohemian brethren, "Now God be with us, for the night is closing" (found on page 12 of *Between the Lights*).

James Whitcomb Riley's mother song, "Mother, O mother! forever I cry for you." "Sleep, little baby of mine" (song with music).

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The Conversation Corner

MY DEAR CORNERERS: I do not think we have had any dogs in the Corner for some time—except indeed prairie dogs, and of course you all know enough to know that they are not dogs at all. This dog is from Zulu Land—in fact, he is in that land now; it is only his picture that is in America. On the other hand, his master is here, even if I did say in the Corner a few weeks ago (Oct. 12) that he is “a missionary of the American Board in South Africa.” The way I know that he is not just now in South Africa is that he called upon me the other day. I learned that he lived in the same place—with a hard name, *A-man-zim-to-te*—with “little Paul and his hen” and the missionary children up in a tree, all of whose pictures you have seen in the Corner. He told me about them and also about this dog. I thought you ought to hear the story too, and asked him to write it out for you. You see that the dog is apparently a civilized dog, for it is sitting in a chair, and I have always supposed that the people themselves sat only on the ground! Probably this fox-terrier is of British descent—but now for the letter.

Dear Mr. Martin: This is a picture of a missionary dog. Its home is in Africa. The gentleman who gave it to the missionary brought it from that part of Africa where the war is now going on. On the way down to the coast, on the railway, he was asked by the conductor for his dog ticket. He replied, “You don’t charge for infants in arms, do you?” The dog was so small then it might have been carried in an overcoat pocket. But although so little, this dog is affectionate and useful. It catches the fowls pointed out to it which are wanted for dinner, but never touches them at other times, nor takes their eggs. It also gives warning when people or animals come about the house. The missionary thinks that he owes his life to the timely warning of that little dog, as I will tell you.

It is a fox-terrier and its name is Usibindi—or *Bindi* for short: that is Zulu for courage. Out in that far-off country people are often troubled by snakes, such as you never see in homeland. One very dangerous kind is called the black *imamba*. It is a large snake, and its bite is almost certain to be immediately fatal. Well, this little dog Bindi discovered one of these snakes in the missionary’s house one evening and warned him of it by barking and pointing to a box behind which the snake was coiled up. The missionary had only a walking-stick at hand, but he managed to break its back with that before it got clear of the box. It measured seven feet. If it had got clear of the box before he disabled it, the missionary would not probably have been here to tell the story! Bindi has given warning at other times, so that now the missionary feels safe when he goes to sleep at night, because he knows if anything comes Bindi will be sure to warn him. J. C. D.

This recalls the promise of Jesus that the disciples whom he sent out to preach the gospel would have power over serpents and scorpions, so that they should not hurt them. And why may not the promise have been fulfilled by the instrumentality of a dog? We do not know all the ways in which God takes care of his children on the earth!

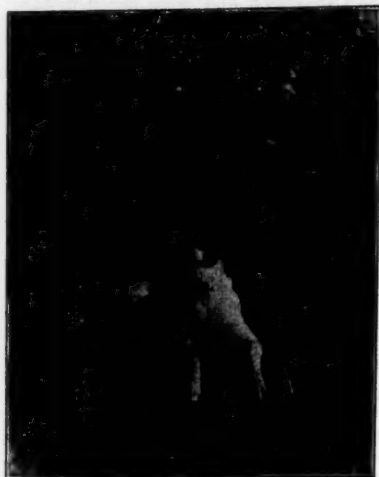
If the contending armies should come into that part of Natal, no doubt Bindi would show his name by fighting; but on which side I cannot tell, for the missionaries themselves seem to have different opinions about the war. Without doubt the result will be to open the way for a

surser and quicker progress of Christian civilization from the “Cape to Cairo” in the Dark Continent, but whether it is right for a powerful country like England to crush a small but independent nation like the Transvaal, even if it does not like all its methods, is at least debatable.

Now that we have admitted a dog from Africa, I suppose it will be no more than fair to let in a cat from China—it has been waiting in my drawer for some time.

Dear Mr. Martin: Thank you for the certificate of membership. . . . To be sure, we heard plenty of firecrackers on the Fourth! Put seventy loyal Americans down in the land of fireworks, and what else could you expect? We had five kinds of firecrackers and more kinds of fireworks than a small boy could dream of the night after a Fourth. Some of the English were saluted with cannon crackers at daylight and they did not seem to mind it at all. They even came to the celebration afterward in the evening.

I do not think I ever felt more like an alien, however, than once, when going down the street in Foochow, I met a cat. She was a very pretty one, much cleaner and more con-



tented looking than the average Chinese cat, and I tried to make friends with her. Naturally, I called, “Kitty, kitty, kitty,” but to my surprise she did not turn her head, though she was very near me, and all my coaxing never brought a look from her. It did not occur to me till later that she did not understand English, and that I would better learn Chinese before I began to talk to the inhabitants of China. And the way to call chickens in Chinese is quite as hard to learn as the indescribable “tick” that the American farmer uses to his horses.

Poochow, China. YOUNG MISSIONARY.

And now I have stopped to read a letter from another missionary—in Ceylon—just received, and will quote this:

. . . Two months ago, as I was returning from a 250-mile cycle trip on the East coast, I came by a native boat. I made friends with all hands, crew, captain and passengers, about ninety, all told. One evening they gathered about me and questioned about my watch, specs, fountain pen, America, and so on. At last the mate, getting a little bolder, came near and eagerly asked about the *var-vall* (literally, *tail-light*). I was mystified, but soon learned, when he said “tail-star,” that he meant the comet, about which I had recently read in the “Nature Notes” of the *Youth’s Companion*. I told him what I knew, but he seemed disappointed, and then I found out that in the Tamil papers their astrologers have been soaring the common people fearfully, saying that on Nov. 15 of this year an immense comet or meteor is going to come bang into Ceylon, and smash it all to pieces.

I have since learned that some farmers are neglecting the care of their palmyra palms,

because there would be no benefit from them. I told the sailors of the wonderful flight of “falling stars,” coming once every thirty-three years, and due (so the Y. C. said) on the early morning of Nov. 16, two days later than usual, owing to some disturbing influences in their orbit. This gave me a splendid chance to tell them of Jesus, and his promise to return to the world for his own. They seemed to be much impressed by this—to them—new phase of the “book-religion.”

I have since learned that one story in circulation about the comet disaster is that our beloved Queen was one day amusing herself by greasing some needles and floating them in a bowl of water. To each she gave a name—Hong-Kong, Malta, Crete, Natal, etc.—and that, try as she would, the one named Ceylon constantly persisted in sinking to the bottom, thereby clearly foreshadowing a very great calamity for their country. E. P. H.

That is very interesting, reaching me while I write, just at the time when the scientific observers and many of us common folk who have been looking out for “Leonids” for three nights and seen none are wondering whether we passed through the “swarm” in the cloudy night and did not know it, or whether something has happened to them since 1866. What have any of you heard about it?

And now I have had a call from a Turkey missionary—but I have already trespassed on the Old Folks’ column, and very likely you young folks will say that you have turkey enough at home on the date of this paper!

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

NEW QUESTIONS

Can you give the titles and authors of the poems in which the two following quotations occur?

Feast now thine eye on this surpassing view.
Of mountain, shore and sea;
Drink deep the woodland air, the Elysian blue,
Of days that are to be.

For the little things of life
Make sweet the days we live.

Springfield, Mass.

H. I. K.

Can you tell me the author of, or find the remainder of, the poem which begins thus?

In the region of clouds where the whirlwinds arise,
My castle of fancy was built;
Its turrets reflected the blue of the skies,
Its windows with sunbeams were gilt.

Also, the rest of the poem beginning,

The sun has gone over the earth,
And away to the ocean he’s bound;
Calm night has ascended the sky,
And hung her dark curtains around.

There were several verses to each of these poems, but memory fails to recall them. As you do not receive anonymous letters, I give full name for your information.

Chester, Vt.

A.

I cannot answer this lady’s questions, but I rejoice in her common sense in giving her full name. For some time I have been trying to conceive of some form of words plain enough and strong enough to convey to correspondents the importance of giving their full names and post office address. How does a lady in the city of Brooklyn or of Chicago expect that I can send her the verses she wishes when she signs only her initials, without hint of street or number? Many such requests fall of answer and many questions of publication because of this defect. The full name is never printed, not even the initials, if the writer objects, but it is absolutely essential to have the full name and address.

L. M. M.

Christian Duties Illustrated

XI. GIVING*

By Rev. A. E. Dunning

The book of Malachi, the last in order, was not probably the latest writing in the Old Testament. It was addressed to priests and, in the main, is a series of arguments with them to prove their incompetency and wickedness. But it points them to a plain path by which they and the people may experience anew the favor of God. The passages selected for this lesson especially emphasize these truths about giving:

1. Giving must honor God. The priests did not honor him. They held their official positions and secured their support by conducting the service of the temple. But they kept for themselves the best of what they received, and pretended to honor God by offering him the poorest sacrifices in worship. They called him Father and Master. But they treated him with contempt [ch. 1: 6, 7]. If they had treated the governor of the province in that way, he would have rejected their offerings. Much more would God resent their contempt of him.

A mean gift to a friend is worse than none. It destroys that friend's respect, and it dishonors friendship. Both giver and receiver are worse off because of it. Our habits of giving to one another need to be raised to higher levels. A gift, to be valuable, must express interest, esteem, affection. Occasions of giving have been fixed on which exalt friendship, such as birthday anniversaries, weddings, Christmas—the birthday of our Lord. But custom forces many unwilling gifts; and many useless things are made simply to be employed as offerings of friendship. The receiver does not honor the giver unless he believes the gift expresses a genuine regard and is freely offered. The giver does not honor the receiver unless his gift is more than a response to the summons of custom. The coming Christmas will be a test of the honesty and truthfulness of a great multitude. Many will think they have deceived their friends into accepting honor which they do not offer, and many of them will be mistaken.

But most people feel, either that it is easier to deceive God than men, or, at least, that it is easy to deceive men as to their treatment of God. The coins in the contribution box witness to that. Let the pennies be counted, and each one set over against the giver. How many of them represent honor to God? Suppose some prophet could say to the donor, "Offer it now unto thy governor: will he be pleased with thee?" How many could truly say, "It was an honorable tribute"? Test yourself whenever you give anything to God. Jesus said, "When thou doest alms, let not thy left hand know what thy right hand doeth." But anxiety is more general to conceal the amount of the alms from our neighbor than from ourselves.

A gift to God unaccepted is worse than wasted. It is better, said the prophet, to cease formal worship than to carry it on as hypocrites [1: 10]. Honor God whenever you offer him anything. Do your gifts to God fairly represent your gratitude to him, your sense of his presence in your life and in the life of the world?

2. Honorable giving makes givers honorable. It must have been as difficult as it was distasteful for Jews to believe that foreigners could please God. But the prophet told them that the time was coming when Gentiles should honor God by pure offerings wherever the sun shone [1: 11]. It is as true now that many outside of the churches please God by true giving, while many who profess to worship him bring to him offerings which express their contempt. But every gift brought to God out of a pure heart enriches the giver. Not even a cup of cold water given in Christ's

name goes unrewarded. Faith is strengthened, love is increased, manhood is enlarged, by every honorable gift to God. No vice is more repulsive than meanness which springs from selfishness. No virtue is nobler than the generosity prompted by love. The height of manhood is revealed in the unspeakable gift of God in Christ. "Freely ye have received," said Christ, "freely give."

3. Honorable giving is systematic. We must first know what we possess in order to give to God acceptably. We have no more right to give what belongs to others than to appropriate it for other purposes than benevolence. Next, we must give a fair proportion of our possessions. What that proportion shall be each must decide for himself. It is a good thing to belong to the Tenth Legion of Christian Endeavorers, if one decides that the tenth is a fair proportion.

One of the noblest men I have known used to put aside for benevolence a part of every sum he received, when he received it. What that part was, I do not think any one knew besides himself. But he always had money on deposit for the Lord's use. He did not have to decide whether or not he could spare the money as each opportunity came to give. He only had to decide what part of the Lord's money ought to be bestowed for that particular object. He began that practice when he began life for himself, an orphan boy with a lodging in a little attic and a very small weekly pittance. He died leaving his family enough to live on in comfort, while many a noble enterprise in every part of the world has been advanced by his generosity. He guarded his giving as one of his choicest privileges. He gave wisely because he enjoyed giving.

If the plan proposed by our National Council committee of fifteen shall be generally adopted among our churches, it will do much to exalt Christian character. The plan aims to have a committee in every State who shall decide what proportion of the entire amount needed for our six missionary societies should be given in that State, and what part of this amount should be given by each local association. Then the committee of the local association is to mention the amount which may be reasonably expected from each church, and the committee of the local church is to try to raise its assigned proportion. This plan aims to develop systematic giving by putting before each church a definite sum to be given, and by enlisting every member to do his share. If every superintendent would write to the committee of his State for information, or to the chairman of the national committee, Mr. S. B. Capen, 350 Washington Street, Boston, and would use his influence to secure the co-operation of his own Sunday school, he would take an important step in advancing the kingdom of God. If children learn to give in the spirit of Christ, will they not grow up like Christ?

4. Honorable giving brings prosperity. Bring ye all the tithes into the storehouse, and I will pour you out a blessing, saith the Lord of Hosts. One's business capacity increases as his interest grows to benefit the community. He gains the confidence of others. He becomes known as one who puts his abilities to good use. To know how to employ money for the best ends is a higher knowledge than to know how to accumulate it. The generous man will not, perhaps, have the most money, but he will have the most manhood.

A class of men has arisen in this and other countries who in this generation have amassed great wealth. The way in which they are to expend it is of great importance to the welfare of the world. An English gentleman this year has spent probably \$1,000,000 to win a yacht race, and has failed. The successful

contestant has spent a very large sum also. The yachts built for the race are good for no other purpose, and it is a question whether the amounts expended on both sides have brought about any permanent service to mankind. If men are willing to give so much for a transient amusement, cannot others be trained to give as generously for the uplifting of their fellowmen? Is any duty more imperative at this time than to bring all our churches into the habit of systematic giving based on intelligent interest in the salvation of the world through Jesus Christ.

Never put much confidence in such as put no confidence in others. A man prone to suspect evil is mostly looking in his neighbor for what he sees in himself.—Hare, in *Guesses at Truth*.

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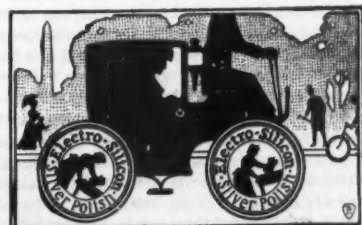
One-third has been cut off the price of every suit and cloak in our line, but the quality of materials and workmanship is right up to our usual standard—just as good as if you paid double the money.

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*The Sunday School Lesson for Dec. 10. Mal. 1: 8: 1-12.

LITERATURE

BOOK REVIEWS

VILLAGE LIFE IN CHINA

Rev. Dr. A. H. Smith has been an honored missionary of the American Board in China for over a quarter of a century. In addition to his regular work as a missionary he has made special studies of Chinese life and character, and his earlier volume, *Chinese Characteristics*, published two or three years since, already is in its tenth thousand. He is an acute observer, a discriminating judge of both people and facts and an entertaining narrator. This volume, although pursuing the same general vein as the former, is quite distinct and individual and embodies a wealth of observation. No one can begin to understand the Chinese and the extreme difficulties of the problems attending their enlightenment and Christianization until he has read carefully such a work as this.

It is very timely. China never occupied so prominent a place in the attention of the remainder of the world as just now. Schemes for the partition of large portions of her territory by other nations are being discussed freely, and, whether they ever come to anything or not, the problems and perils of her peculiar civilization—if she can be believed to be civilized—are vital, not only to her, but to the world at large. There is not only room for such a microscopic study of the popular life as this, but the greatest need of it. In China most of the people do not live in cities, but in villages, although, in a sense, each village is much like a small section of a city. In these chapters Dr. Smith photographs in words the houses, roads, wells, shops, theaters, schools and temples, the many co-operative societies, the domestic and social life of the population, the marriage and funeral customs, the hardships, material or moral, of common existence and the terrible monotony of life, and in his closing chapter points out what Christianity can do for China. Our illustration gives evidence of the popular character of the volume.

Every chapter abounds in information and interest, but perhaps the most significant are those which describe the educational system and the competitive examinations, the co-operative societies and the embarrassments arising from marriage customs and family relationships and usages. It needs to be remembered that terms often do not mean the same thing when applied to the Chinese as to others; for example, competitive examinations and the whole educational system and the co-operative societies. In general the volume reveals the stolid and almost hopeless bondage of the Chinese to custom and their almost utter indifference to real progress, but it does full justice to their many excellent national qualities. The author is not wholly hopeless of speedy changes for the better, but is by no means sanguine that they can be accomplished rapidly. Of the possibility of the ultimate transformation of the people, however, he has no doubt. The volume is an important addition to missionary literature. [F. H. Revell Co. \$2.00.]

TROPICAL COLONIZATION

Mr. Alleyne Ireland has spent most of the last twelve years in the British colonies and dependencies. He has been an official in the service of the British Government; his opportunities for the study of the operation of different forms of governing colonies have been exceptional, and evidently he is a man

of more than ordinary acuteness and comprehensiveness of observation. The fruits of his studies are embodied in this volume, which American readers will find timely and which should be of exceptional value to those responsible for organizing the governments of our new dependencies. The too prevalent notion that Americans can adjust themselves instantly and successfully to new political and economic conditions, and may expect excellent results without paying much attention to the experiences of other nations, is as untrue as it is pitiable. Such a volume as this explains the gravity of the situation and suggests how we ought to go to work in order to accomplish the best and most permanent results.

It discusses the government of the British, French and Dutch colonies. It is the author's judgment that the best results have been attained by the Dutch, although their methods have not been in all respects the most just or the best adapted to the highest development of the people of their colonies. His discussion raises the problem whether it is better on the whole to be content with a less degree of prosperity and small financial returns, in the hope of ultimately elevating the character and condition of the population of a colony,



GOING TO MARKET.

From "Village Life in China." Copyright, 1899, by FLEMING H. REVELL COMPANY.

or to make the people comfortable and to institute a system which shall bring in large dividends from the outset, at the cost of keeping the people substantially at a standstill, so far as their betterment is concerned. Most Americans will choose the former alternative. Yet in the cases of some peoples there certainly are arguments favoring the latter.

The chapter on trade and the flag is one of the most valuable and it proves that the old theory that trade follows the flag cannot be established by facts. The various chapters on the labor problem are timely and important, and the statistics which the author furnishes are of great value. A notable feature is an elaborate appendix, which, although it contains but a selection from a large library of colonial literature, is significant. The book is well indexed and is an unusual and admirable piece of work. [Macmillan Co. \$2.00.]

RELIGIOUS

Messrs. Charles Scribner's Sons have imported *Christian Character* [\$1.00], a study in New Testament morality, by Dr. T. B. Kilpatrick. Its contents have been published already in two small volumes, called *Christian Character* and *Christian Conduct*, in the series of Bible Class Primers, edited by Principal Salmond, S. L. D. It is in two parts, corresponding to the original books, but careful revision of the whole material has been

given. It is intended for Bible classes, but not for them alone, and it emphasizes the teaching of Jesus, the connection between religion and morality, the constitution of human nature and the spheres of human life and action. The earlier part deals with the source of discipline and cultivation of Christian character, the second part with its manifestation in the family, the work of life, the social relations, the state and the church. The book is a good example of wise and relevant discussion.

A somewhat similar volume, by Prof. W. L. Davidson, is *Christian Ethics* [F. H. Revell Co. 75 cents]. This, too, is the outgrowth of ample observation, experience and study. The style is terse, but the discussion is comprehensive. A good example of excellent judgment is the chapter on Happiness as the object of life; another is that on Consequences and Rewards. That which discusses the Mystery of Evil presents skillfully the Christian view of the subject, pointing out that life is well worth living, that sin and misery though prevalent, are not predominant. The book might serve well as a text-book. A noteworthy feature is a printing of keywords throughout in heavier type than the balance of the text.

Dionysos and Immortality [Houghton, Mifflin & Co. \$1.00], by Pres.

B. I. Wheeler, contains the Ingersoll lecture for the last year, its theme being the Greek faith in immortality as affected by the rise of individualism. It is an appreciative study and interpretation of the most important single phenomenon in the history of Greek religion, the rise of Dionysos's worship, and the lecturer shows how this introduced into Greek religion a new element and a new point of view. Dionysos pointed out to his followers that the inner life of man, the soul, is of like substance with the gods and may commune with the divine, thus making an advance upon anything which they had appreciated before, and in a sense preparing the way for the truer and more perfect religion of Christ which the world was later to receive.

Life Problems [F. H. Revell Co. 50 cents], by Rev. G. C.

Morgan, one of the series of Little Books for Life's Guidance, deals with the spiritual nature and surroundings of man in an enlightening and stimulating way, pressing home the duty of personal religion in a practical and pertinent fashion.—*The Attraction of the Cross* [F. H. Revell Co. 30 cents] is a small religious work containing the sermon by Rev. John Angell James, preached in 1819 at Surrey Chapel before the London Missionary Society. It was the impression produced by this powerful discourse which first attracted public attention especially to the author, who became one of the most eminent Congregational ministers in English history. Although preached so many years ago, the sermon is pertinent in most respects to present conditions and will be read with interest.

Dr. A. T. Pierson's *The Miracles of Missions* [Funk & Wagnalls. \$1.00] is his third series of similar sketches, in which modern strange and marvelous events in the history of missions are chronicled and the reader realizes afresh how the work of God is prospered, sometimes surprisingly.—A Symposium on Christian Science, which first appeared in the *Chicago Standard*, is issued as a volume, *Search Lights on Christian Science* [F. H. Revell Co. 50 cents]. Among the contributors are J. R. Slater, Rev. H. H. Beach, Pres. W. H. P. Faunce and Drs. Franklin Johnson, C. B. Crane and O. P. Gifford. It

makes plain statements in regard to the delusions of Christian Science and is written simply and effectively.—*Tales of Adventure from the Old Book* [F. H. Revell Co. 30 cents] by Rev. Thomas Champness, tells some of the old Bible stories over again, largely in Biblical language and with graphic effects.

A volume of short *Lay Sermons* [Doubleday & McClure Co. \$1.00], by H. W. Tilton, discusses a score or more of pertinent themes in a wholesome and suggestive way, embodying sound common sense and lofty moral tone and exerting a direct Christian influence. It is entertaining as well as helpful.—*Christmas Songs of Many Nations* [25 cents], compiled by Katherine W. Davis, and *Songs and Hymns for the Primary Sunday School*, compiled by Frederica Beard [C. F. Summy Co.], are two serviceable little collections of hymns and tunes.

STORIES

The Ship of Stars [Charles Scribner's Sons. \$1.50], by A. T. Quiller Couch, has been running for some time in *Scribner's Magazine*. It is a Cornwall story, faithful in local color and full of the breezy atmosphere of that picturesque region. The different types of religious faith and fervor which prevail there are well portrayed and contrasted and the various actors who appear play their parts effectively. Without being exactly a masterpiece, the work is of good quality and thoroughly interesting.—*The Bronze Buddha* [Little, Brown & Co. \$1.50], by Cora L. Daniels, rightly has for its subtitle "a mystery." The search for a lost image of the Indian god is described excitingly, and a love story adds attraction to the tale. The reader is baffled and bewildered repeatedly, and hypnotism and other psychological practices or possibilities are introduced freely and the book is quite out of the common. It is well written also.

It is a social study which Henry White has entitled *Differences* [Small, Maynard & Co. \$1.50], and it is acute, skillful and admirably set before the reader. The heroine goes into a social settlement, becomes interested in the poor and the whole course of her life is altered thereby. Incidentally strong light is thrown upon the trials and sufferings of different classes of the impecunious, and some social questions of the first magnitude are considered, such as whether the marriage of members of different social classes is on the whole desirable or not. The book is a powerful piece of work, appealing to what is deepest in human nature, and is likely to have much more influence than the ordinary novel and in more than one way.—E. Nesbitt is the author of *The Secret of Kyriels* [J. B. Lippincott Co. \$1.25], a melodramatic story of the most tragic and sensational character. We cannot recommend it. There is much in it which is excellent, and the moral is good, but the reward is not sufficient for wading through so much which is tedious and turgid.

The doings of four English orphan girls, their loves and troubles, the complications of their lives and the working out of everything into tranquillity and happiness form the substance of *The Carved Cupboard* [Dodd, Mead & Co. \$1.00], by Amy Le Feuvre, which is hardly enough of a book to pass for an ordinary novel, and yet difficult to classify elsewhere.—It is a quaint and amusing conception which J. A. Alteshelar has embodied in his *The Last Rebel* [J. B. Lippincott Co. \$1.25]. A number of years after the Civil War the hero falls into the hands, in the mountain region of West Virginia and Tennessee, of a Confederate officer who lives in a fortified stronghold, keeps up military discipline and maintains the fiction that the war still continues. The adventures of the hero and his final victory over the foe in several different ways are entertainingly narrated.

It is too long a story which Mrs. A. D. T. Whitney has told in *Square Pegs* [Houghton, Mifflin & Co. \$1.50], but it will be popular and is thoroughly characteristic. The plot is simple, the persons are everyday people, such

as we all know, the local coloring is that of the New England town of the present and the recent past, and the play of motive and effort, the development of character and the problems which come up to be solved are familiar to all. There is where the author's power lies. She imparts to common conditions and ordinary people a certain interest, revealing what lies beneath the surface of their careers, and touches the springs of life so that they seem no longer ordinary, but rich in individuality, and the significance of what they say and do becomes impressive. The story has a high moral purpose, and this is successfully attained.—*Lieser's Window* [H. H. Carter & Co. \$1.00], by Mrs. Mary Johnson, is a pleasant little story for young people, inculcating kindness to animals and other excellent lessons, and one or two short stories are bound up with it.

Mr. Leon Mead has gathered into a volume a number of humorous sketches and verses, dialogues and paragraphs, and entitled them *The Bow Legged Ghost and Other Stories* [Werner Co.]. It is miscellaneous and vivacious, and many will find considerable entertainment in reading it.—A number of folk tales have been gathered, by Katherine Neville Fleeson, in a volume entitled *Laos Folk-Lore of Farther India* [F. H. Revell Co. 75 cents]. In addition to their novelty, they also possess a great deal of inherent interest. They deal with all sorts of themes, and many point useful morals. In their English translation they are graceful and effective. A few illustrations make their significance plainer.

EDUCATIONAL

The purpose of *Some Principles of Literary Criticism* [Macmillan Co. \$1.50], by Prof. C. T. Winchester, is not to declare a philosophy of criticism, or to propound any particular method, but to assert fundamental principles and to show how to form correct opinions in regard to literature in general. The emotional, imaginative, intellectual and formal elements in literature are considered, and there are chapters on prose and poetry. The aim is to teach the reader to apply his own powers to the work of forming intelligent opinions about what is read. It is a discriminating and judicious piece of work based upon the author's college lectures, and discussing its important subject in that spirit of large-minded appreciation which is the characteristic of the enlightened teacher.—A new *History of Education* [American Book Co. \$1.25] has been prepared by Prof. Levi Seeley. Of course the ground has been covered often. The special characteristic of the book is its specific plan, which includes the study of the history and environment and of the intellectual, social, political and religious conditions of the peoples successively considered. It is a mere handbook in size, carefully compacted and useful for purposes of reference as well as for study. It is an excellent book in all respects.

In *Old English Idylls* [Ginn & Co. 45 cents] Prof. J. L. Hall supplies his own rendering of several early English poems, *The Calling of Hengist and Horsa*, *Cedric and Arthur*, *Alfred* and others, making use of both myth and history. He attempts to give a panoramic view of the Teutonic conquest of England and of the heroic period of old English or Anglo-Saxon history. He has endeavored to reproduce, as far as possible, the spirit and meter of the early English verse, and students of the subject will appreciate his success.—A *General Survey of American Literature* [A. C. McClurg & Co. \$1.50], by Mary Fisher, makes use of the personal method, studying American literature, as suggested, by the writings and careers of distinguished authors. Some score or more of them are discussed and their works are analyzed and criticized. The result is a stimulating book. This method of study is for many minds the most advantageous.—*First Steps with American and British Authors* [American Book Co. 90 cents] was issued ten years ago, and is now

brought out in a new and revised edition considerably shortened and otherwise improved. This also is an excellent volume for school or private use.—A new *History of England* [Macmillan Co. \$1.25], by Professors Katherine Coman and Elizabeth K. Kendall, is intended for high schools and academies. It is well proportioned, written with accuracy and, at the same time, in a readable style. Lists of books for consultation are supplied with each chapter. Illustrations of many sorts abound, and it takes rank with the most useful books of its class.—Two more numbers of Appleton's Home Reading Books are *The Story of the Fishes* [65 cents], by J. N. Baskett, and *About the Weather* [90 cents], by M. W. Harrington. Each is handsomely gotten up and exceedingly interesting in its own way.

MISCELLANEOUS

Two volumes on our new colonial acquisitions, issued in similar style by Messrs. Harper & Bros., are *The New Born Cuba*, by Franklin Matthews [\$2.50], and *Hawaiian America* [\$2.50], by Caspar Whitney. In the former the author describes the Cuba of today, making some comparisons with the condition of things just before the American assumption of power, and deals with the political and industrial, the sanitary and military, financial and social condition of things in Havana and throughout the island. The book is full of personal observations and of statistics and testimonies from various trustworthy sources, and it abounds in illustrations. It is very handsome and should be studied carefully by all seeking to inform themselves regarding the condition of things. It leaves a better impression of the character of the Cubans and of the possibilities of their future development than some other recent works, but it intimates very plainly that they cannot safely be allowed to govern themselves for some time to come. Evidently immense progress has been made already, especially in the way of sanitary improvements and of inaugurating reforms in many departments of the government. It is encouraging to read how high a degree of success has been attained, and it is apparent that, if the same principles are carried out, a genuine and lasting progress will be maintained. Whatever the future of the island may be, its prosperity will be due to its emancipation by our own country from the dominion of Spain.

The volume on Hawaii discusses those islands in a familiar spirit and manner—the spirit of an intelligent and careful observer and the manner of a frank, well-informed and lucid narrator. Mr. Whitney went about thoroughly and informed himself carefully as to the commercial and political and other interests of the islands, and his verdict is favorable in the highest degree to the missionaries and their influence as well as an approval of the course of the United States in annexing Hawaii. He does not believe that coolie labor is to be depended upon for the success of Hawaiian agriculture and sees no reason why the climate is injurious to ordinary white people, if they take proper care of themselves. He evidently had a good time and received favorable impressions, but his book is not that of an impartial or prejudiced writer, but rather that of one who feels the responsibility to ascertain and declare the precise truth, so far as possible.

Sir Walter Besant and the late Prof. E. H. Palmer are the authors of *Jerusalem, the City of Herod and Saladin* [J. B. Lippincott Co. \$3.00]. It appeared first twenty-nine years ago. This must be the third edition, for the second came out in 1868, and little needs to be said about it, except that it is a history, written with the scholarly and literary ability for which its authors have been distinguished, of Jerusalem from the early days down to the present time. The earlier and the later years receive the briefest treatment, the middle period being dwelt upon at length. One chapter deals with comparatively recent surveys

and excavations. It is the sort of a book to which additions need to be made from time to time, but of which by far the larger portion may remain unchanged for generations. It is a satisfactory compendium of what people need to know about the career of the old city.

If you have been to Holland, you will be glad to go again with Mr. D. S. Meldrum. *Holland and the Hollanders* [Dodd, Mead & Co. \$2.00] is the title of his book. It does not attempt to describe Holland as a whole and is neither a history nor a narrative of thorough exploration, yet it is thorough in dealing with what it attempts to discuss, and it reproduces the spirit and feeling of the people unusually well. It is highly interesting and profitable and gives an impression of the Holland which one sees, tells how it is governed, devotes large space to the eternal fight with the waters which is maintained, describes education and dwells elaborately on the different provinces and their special characteristics. It is widely and acutely appreciative of Dutch character and life, is pleasantly written and is illustrated lavishly.

A book of somewhat similar quality is *A Looker on in London* [Dodd, Mead & Co. \$1.50], by Mary H. Krout. The author does not wholly escape the commonplace, yet most of her pages deal with experiences which, if not novel, certainly are striking and worthy of description, such as her interview with Lord Leighton and her account of the Princess of Wales's dinner to the crippled children. But it was a mistake to devote so much space to the Venezuela controversy, the Chartered Company and the Jameson trial. A single chapter should have done the work of half a dozen, and the book is much too elaborate at times in other respects, but on the whole it contains a larger proportion of information likely to be new to the majority of American readers than most of its class, and it is written in a manner which all will enjoy.

Mr. Dooley in the Hearts of His Countrymen [Small, Maynard & Co. \$1.25] sets out with an entertaining dedication to certain English publishers who pirated the author's earlier work. The sketches which make up the book vary greatly in interest, but most are admirable and the gravest reader will find his lips twitching before he has read very far. Too much at once might surfeit, but, judiciously tasted, the book will be a continual source of amusement. The shrewdness of the illustrious Dooley is amply vindicated over and over again, but the last five of the sketches, those bearing upon the Dreyfus case, should have been omitted. They are far too labored and drag heavily.

The Romance of Civilization [W. A. Wilde & Co. \$1.50] is a new book by Dr. W. E. Griffis. He is a loyal expansionist and in this volume he has told the story of American expansion in his usual graphic manner. The book does not attempt to go much below the surface of things and could not, in view of its covering so long a period and such a variety of material, but it does afford a good bird's-eye view.—*Helps for Ambitious Boys* [T. Y. Crowell & Co. \$1.50], by William Drysdale, is one of those books which are full of suggestion about health, occupation, avoidance of temptation, the use of opportunities, etc., such as all live boys like to read and from which most of them gain great help. It is sensible and practical throughout and a good example of such compilations.

NOTES

—Dr. Moritz Busch, the Boswell of Prince Bismarck, has just died.

—Mr. Howells, who for many years has refused to lecture, now has gone upon the platform for a course of fifty lectures in different cities.

—Betty Leicester's Christmas, published by Houghton, Mifflin & Co. and noticed week before last, is not a reprint of Betty Leicester by the same author, Miss Sarah Orne

Jewett, but a distinct work. All who read the earlier book will want the later one.

—The oldest journal in the world is said to be *Kia-Pan*, published in China, and started in 911. It is an official paper. From 1361 it was a weekly until 1800, when it became a daily, and now it is issued three times a day. Each edition contains 8,000 copies. The morning edition is on yellow paper and deals with trade, the midday on white paper and wholly official, and the evening is on black paper and is miscellaneous in character.

—The alliance of Messrs. Harper & Bros. and the Doubleday & McClure Co., announced last summer, has been abandoned. Perfectly friendly relations continue to exist, but it has been found that the proposed alliance is less practicable than it seemed. Mr. John Harper has retired for the sake of his health, and Col. G. B. McC. Harvey, owner and editor of the *North American Review*, has entered the Harper's firm as its head. He also is to continue editor of the *Review*. Col. Harvey, who is only thirty-five, has won brilliant success already.

—Harvard University, through the generosity of Professor Coolidge and J. Randolph Coolidge of Boston, comes into possession of the great collection of books relating to the crusaders and the history of the Latin East, accumulated by Count Paul Riant, founder of the Société de l'Orient Latin. It is thus described:

Count Riant died in 1888. The collection numbers about 15,000 volumes. While the collection is strongest in the especial subjects mentioned, including the whole course of the struggle between Turkey and the European nations, it is also rich in the general sources of medieval history, particularly ecclesiastical history. It contains much that is interesting and precious, bearing on the customs and superstitions of the Middle Ages, worship of relics, of the Virgin and saints, pilgrimages to holy places, the history of the military and religious orders, etc.

BOOKS OF THE WEEK

- Small, Maynard & Co. Boston.*
NORTH LAND LYRICS. By W. C. Roberts. Theodore Roberts and Elizabeth R. Macdonald. pp. 86. \$1.50.
THE SURFACE OF THINGS. By Charles Waldstein. pp. 330. \$1.25.
THE TERRITORIAL ACQUISITIONS OF THE UNITED STATES. By Edward Bicknell. pp. 110. 50 cents.
JOHN BROWN. By Joseph E. Chamberlain. pp. 138. 75 cents.
THEIR SHADOWS BEFORE. By Pauline C. Bouvé. pp. 202. \$1.25.
THE FUTURE OF THE AMERICAN NEGRO. By Booker T. Washington. pp. 244. \$1.50.
Houghton, Mifflin & Co. Boston.
LOWELL'S IMPRESSIONS OF SPAIN. Compiled by J. B. Glider. pp. 107. \$1.50.
THE COMPLETE POETICAL WORKS AND LETTERS OF JOHN KEATS. Cambridge Edition. pp. 473. \$2.00.
THE KING'S JESTER AND OTHER SHORT PLAYS FOR SMALL STAGES. By Caro A. Dugan. pp. 364. \$1.50.
A PRETTY TOBY. By Jennie Gould Lincoln. pp. 268. \$1.50.
Little, Brown & Co. Boston.
AT THE WIND'S WILL. By Louise Chandler Moulton. pp. 171. \$1.25.
THE ART LIFE OF WILLIAM MORRIS HUNT. By Helen M. Knowlton. pp. 219. \$3.00.
L. C. Page & Co. Boston.
IN OLD NEW YORK. By Wilson Barrett and Elwyn Hutton. pp. 410. \$1.50.
FAMOUS VIOLINISTS. By H. C. Lahee. pp. 384. \$1.50.
D. C. Heath & Co. Boston.
A PRACTICAL TREATISE ON FRENCH MODAL AUXILIARIES. By Alfred Hennequin, Ph. D. pp. 72. 50 cents.
J. H. West Co. Boston.
THE LITTLE HEROES OF MATANZAS. By Mary B. Carret. pp. 63. 50 cents.
Charles Scribner's Sons. New York.
BRITISH CONTEMPORARY ARTISTS. By Cosmo Monkhouse. pp. 267. \$5.00.
THE LUTHERAN ENCYCLOPEDIA. Edited by Henry E. Jacobs, D. D., LL. D., and Rev. J. A. W. Haas, B. D. pp. 572. \$4.00.
HOW ENGLAND SAVED EUROPE. By W. H. Fitchett, LL. D. Vol. 1. pp. 361. \$2.00.
TWO YEARS IN PALESTINE AND SYRIA. By Margaret Thomas. pp. 343. \$5.00.
SERMONS AND ADDRESSES. By Professor Flint. pp. 333. \$2.50.
INTRODUCTION TO THE NEW TESTAMENT. By F. Godet, D. D. pp. 272. \$2.50.
THE SPIRIT AND THE INCARNATION. By Rev. W. L. Walker. pp. 388. \$3.50.
THE LITTLE BROWNS. By Mabel E. Wotton. pp. 216. \$2.00.

- THE PRINCESS OF HEARTS.* By Sheila E. Braine. pp. 172. \$2.00.
THE THEOLOGY OF MODERN LITERATURE. By Rev. H. Law Wilson, D. D. pp. 446. \$3.00.
Macmillan Co. New York.
ENCYCLOPEDIA BIBLICA. Edited by Rev. T. K. Cheyne, D. D., and J. Sutherland Black, LL. D. Vol. I. A to D. pp. 572. \$5.00.
FRANCIS LIEBER. By Lewis R. Harley, Ph. D. pp. 213. \$1.75.
SPANISH LITERATURE IN THE ENGLAND OF THE TUDORS. By John Garrett Underhill. pp. 438. \$2.00.
ROMAN SOCIETY IN THE LAST CENTURY OF THE WESTERN EMPIRE. By Samuel Dill. pp. 459. \$2.00.
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MAGAZINES
October. JOURNAL OF THEOLOGICAL STUDIES.
November. PULPIT.—AMERICAN JOURNAL OF SOCIOLOGY.—PROGRESS.—FORESTER.—SALVATION.—PREACHER'S.—FORTNIGHTLY REVIEW.

We had been keeping Sunday afternoon together in our favorite fashion, following out that pleasant text which tells us to "behold the fowls of the air." There is no injunction of Holy Writ less burdensome in acceptance or more profitable in obedience than this easy out-of-doors commandment.—*Henry van Dyke, in Fisherman's Luck.*

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From Ernest Seton-Thompson's
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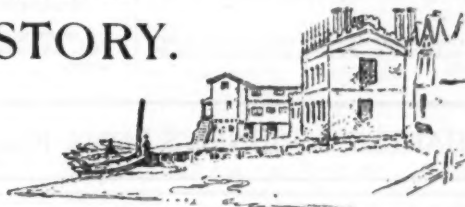
French's Washington.
An engraving of the head of the new equestrian statue by Daniel Chester French.

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OLD WHITEHALL PALACE AND WHITEHALL STAIRS.
From the Cromwell History.

One of Two Millions in East London Sir Walter Besant
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Zionism Richard Gotthell
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McCribben Sues the City Harry Stillwell Edwards
With illustrations by Frederic Dorr Steele. One of the most amusing stories ever printed in *The Century*. Mr. McCribben sues for \$5000 damages on account of falling into a sewer, which was built in front of his house—"an' it wor iliven fate dape, an' two fate av wather standin' knay-dape in the same."

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A stirring poem by the author of "Ballads of Blue Water."

The Judgment of Peter and Paul on Olympus By the Author of "Quo Vadis"
A "poem in prose," by Henryk Sienkiewicz, author of "Quo Vadis," "With Fire and Sword," etc. It has not yet been published in Polish, and this translation, by Jeremiah Curtin, is the only one that has been made. In the story the heathen gods appear before Peter and Paul for judgment.

Fear and Death R. R. Bowker
A Poem.

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The Connecticut General Conference

Largely Attended Sessions in Hartford, Nov. 21, 22

Park Church, Hartford, where the meeting was held, will reach the seventy-fifth anniversary of the dedication of its house of worship and the installation of its first minister early in December. This fact, noted by the pastor, Rev. W. W. Ranney, in his welcoming words, seemed to bring the life and work of Bushnell and Burton near to the State conference and to inspire earnest words by devoted men. The gathering was large, over 200 churches being represented by 392 delegates, many more than last year. The choice of moderator was felicitous—Hon. L. A. Cooke, ex-governor of the State.

Among the earlier addresses Rev. C. H. Barber made a plea for the Fund for Ministers, Rev. F. H. Means offered the State missionary committee's statistics on the proportion of churches contributing to the benevolent societies, and Dr. W. L. Phillips represented the missionary society of Connecticut, showing that the average yearly contribution to State work in the last five years has been \$15,127, that \$99,549 have been sent to the national society and that needy churches and a rapidly developed foreign population have been neglected. New Haven was cited, with its fifty per cent. Catholic residents and twenty-eight nationalities. Special reference was made to the fortunate selection of Rev. J. S. Ives as secretary of the society. The addresses following were presented under the caption:

OUR STATE FOR CHRIST

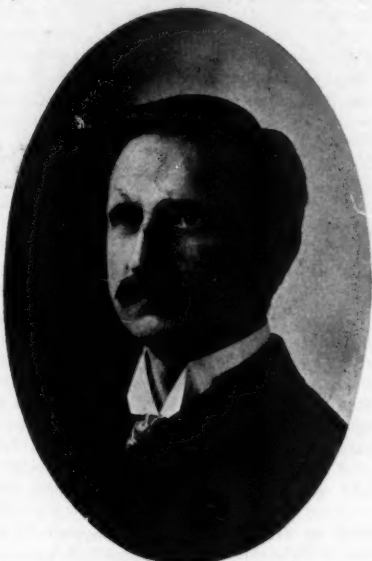
Rev. C. W. Morrow considered Readjustments Needed in the Cities on the Part of the Church to meet changed conditions by new methods, and to shape her messages so as to satisfy the moral and religious questions of men as individuals. The application of the same topic in country places was treated by Rev. F. H. Means, who advocated repairs within and improvements without the village church, revision of membership rolls and of creeds, and the making of the family a unit of work and a "household of faith." The address on the Power of the Old Gospel, by Dr. W. L. Phillips, emphasized the fact that while there are changes in belief in the direction of a new theology there is but one gospel whose power is in the revelation of God in Christ. The messenger must be free from speculation and have the conviction and experience of truth. The speaker quoted Dr. Munger as saying that in the forty-five years during which he had known New Haven its churches were never accomplishing so much for the kingdom of God as now.

THE ANNUAL SERMON

Rev. G. H. Beard, the preacher, took for his theme The Vitalization of Christian Doctrine, with the text, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." A system of thought that should be organic instead of mechanical was the preacher's plea. There is a widespread feeling that the teachings of Christ and the ideals of Christians are little in touch with life as it is experienced. There is failure to accommodate creeds and teaching to the comprehension of new disciples. The Twentieth Century New Testament was commended as being nearer what Jesus said than the Greek itself. The old doctrines are not so much wrong as deficient. The atonement should be preached insistently but the truth should be presented that Jesus' sacrifice becomes real for us as it is realized in us. Revulsion from older views regarding the future has carried us to another extreme. The world believes only in a teaching of the future that the church believes in. Whatever the kind or name of theology, let it be like life by realizing it in experience.

THE PROGRESS OF THE KINGDOM

At the session allotted to missionary themes Mrs. C. T. Millard, secretary of the Woman's Missionary Union, reported and sketched the



REV. WILLIAM W. RANNEY
Pastor of Park Church

society's fourteen years' history. The union employs six missionaries in this country and Alaska and four teachers under the A. M. A. The receipts for the year amounted to \$5,213; the disbursements were \$5,453. Mrs. H. S. Caswell spoke in behalf of the Home Missionary Society and Sec. C. O. Day, in his address for the Education Society, outlined its plans and program. Secretary Daniels of the American Board spoke with special reference to educational work of foreign fields.

The report of the statistical secretary of the conference, Rev. J. S. Ives, showed an enrollment, Jan. 1, of 325 churches with a membership of 63,268. Two new churches were added

church or \$5.20 per member. Of the total amount \$196,733 were given to denominational benevolences. In 1898 Rev. H. W. Pope was appointed special agent for the "centennial fund" of the Missionary Society of Connecticut. The amount reported as already raised toward the \$100,000 was \$17,540.

BUSINESS TRANSACTED

The report of the International Council was given by Judge S. E. Baldwin, a delegate, who recognized its special value to laymen. The committee's report upon Sunday observance was presented by Rev. R. T. Hall, who urged more united opinion and practices on the part of Christian people before improvement could be secured in existing laws. Resolutions were adopted to this effect. Dr. Lewellyn Pratt reported for the committee on ministerial supply and furnished material for an extended discussion. The work of the initial year has been in general satisfactory. In all eighty-three ministers made application to the committee, though the churches have not seemed to know of its existence. A discussion was precipitated by motions to enlarge the committee and to exclude representatives of the theological seminaries, except as co-operating members. The motion finally prevailed, which admits a co-operating committee appointed by the conferences and associations of the State. The matter of seminary representation through professors was settled by a change in the order of the personnel of the committee. For 1900 the following were elected: Rev. Messrs. Lewellyn Pratt, S. A. Barrett and R. E. Carter, Professors L. O. Brastow and M. W. Jacobus. In response to memorials received, a committee was chosen upon the subject of church federation, Dr. W. W. McLean, chairman. The plan of program and number of sessions for the conference did not appear to some members as most effective, and a committee was selected, with Rev. Joseph Anderson at its head, to report any needful modifications next year.

As corporate members of the American Board, Hon. D. N. Camp, Rev. T. S. Childs and Rev. F. D. Sargent were nominated. The place of the next meeting is Meriden, Nov. 20, 1900.

THE FINAL ADDRESSES

The last afternoon was devoted to papers, the first, by Rev. E. A. George, opening up to twentieth century light some new theology in the seventeenth. Liberalism has a pedigree, as shown in the writings of Hale, Chillingworth and, in particular, John Smith of Cambridge—prophets of the dawn, interpreting the old gospel in modern terms. Rev. John De Pen found the impulse to his theme, The Eternal Atonement, in a statement of Roswell D. Hitchcock. Its definition is in the eternal thought, purpose and promise of God. The topic of Prof. F. C. Porter, The Ideals of the Seminaries and the Needs of the Churches, was fixed before the International Council, but interest was added to it because of recent discussion, though the paper was not changed so as to deal specifically with mooted questions. Professor Porter expressed his own thought that the seminary course is not as practical as it should be. We have methods and principles over against results and application. But the science of theology must remain as a basis in the minister's equipment else he will seize error and become a victim of prejudice, and then become unpractical. Present day questions must be answered with a knowledge of the past. This involves all departments of theological research. The outcome of such study is justified in a closer and truer view of Christ and in the ability to distinguish spirit from form. W. P. L.



EX-GOV. LORRIN A. COOKE
Moderator

last year. The number of additions to all the churches was 2,805, more than half being on confession. The net gain over last year is eleven. There are in the Sunday schools 57,460. The benevolent gifts amounted to \$330,995. This is an average of \$1,017 per

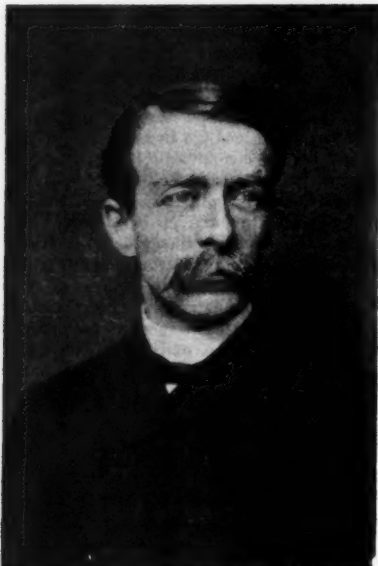
Four Recent Installations in the Bay State

North Middleboro's New Leader

The most notable gathering since the sesquicentennial celebration last year was the recent installation of the new pastor, Rev. C. L. Tomblen. After the candidate's statements a free examination followed, which was much enjoyed, and showed a scholarship, temper and general bearing on the part of Mr. Tomblen which occasioned much favorable comment.

The evening program of installation included prayer by Dr. S. H. Emery, an ex-pastor of the church, and the sermon by Dr. J. L. Hill. Among other features of special remark were the beautiful decorations of palms and other plants, and the excellent music from organist and choir adding impressiveness to the services.

Mr. Tomblen is a graduate of Amherst, '71. Among his seminary classmates were Rev. Messrs. G. M. Howe, F. D. Kelsey, S. S. Mathews, J. B. Seabury and Joseph Neesima. He was ordained in Gilmanton, N. H., in 1877, and his chief pastorates have been at Pepperell and Ashland, Mass., where he is still remembered as a faithful and efficient minister. From those towns have been received emphatic words as to the ability and worth of



REV. CHARLES L. TOMBLÉN

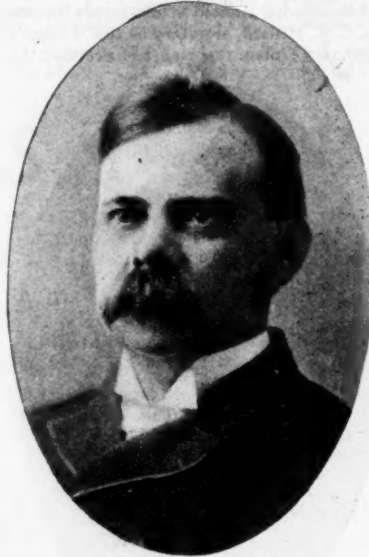
the new pastor in North Middleboro. Mr. Tomblen has never had robust physical health, but with a harmonious and earnest church, and with a beautiful modern meeting house, whose dedication occurred five years ago and is made accessible by the new line of street cars between Bridgewater and New Bedford, he enters upon his work with a bright outlook.

Maynard's Pulpit Filled Again

An era of promise began in Union Church, Maynard, with the coming of Rev. C. H. Washburn to assume pastoral leadership. The formal exercises at the public installation service included a sermon by Dr. Reuben Thomas and prayer by Dr. C. A. Dickinson.

Mr. Washburn is Massachusetts born and bred. He received his first impulse to enter the ministry from a wise and devoted pastor, Rev. J. G. Taylor of Melrose Highlands. He graduated from Amherst College in 1883, and received his theological training from partial courses at Andover and Union. He was ordained and installed over the church in Berlin, Mass., in 1885. His record over his first church was that of "a laborious student, evangelical preacher and faithful pastor." Later he served churches in North Woburn and Burlington. In 1890 he was installed over the

historic First Church, Falmouth. After a successful pastorate of nearly eight years he was dismissed to accept a call as associate

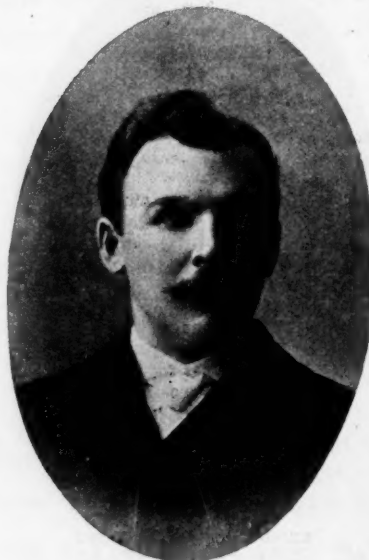


REV. CHARLES H. WASHBURN

pastor of Berkeley Temple, Boston. His work in Falmouth was characterized by the dismissing council as evidencing faithfulness and ability as a preacher, zealous in activity and warm in social sympathy as a pastor. Located in a thriving manufacturing community, a large opportunity awaits this church. Already a pastor's training class has attracted a membership of fifty-four children between the ages of ten and fifteen.

A New Fall River Pastor

The Broadway Church of Fall River is manned anew with Rev. J. E. Enman as pastor. He is of Scotch and English parentage and was born in Prince Edward Island thirty-one years ago. While in his teens he came to Boston and, at the expense of school life, gained four years of practical business experience. He became convinced that God would speak his messages of faith, love and life



REV. JAMES E. ENMAN

through him and began to prepare for the ministry.

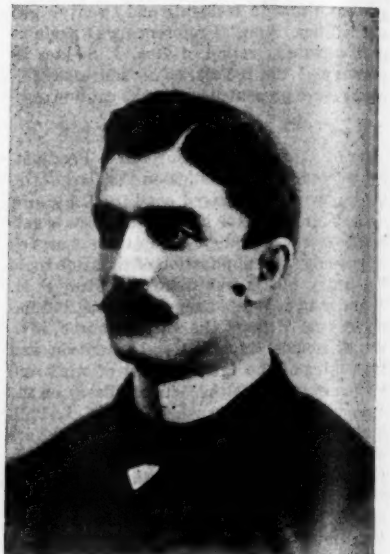
Graduating from Wesleyan Academy at Wilebraham in 1893 and from Boston University in 1897, he then took special work in Boston and

Harvard Divinity Schools. During his year of study he preached two and a half years in the Methodist Church, and while yet studying accepted a call to Union Congregational Church, Magnolia, where he remained four years.

The Canton Installation

The Evangelical Church has found the man of its choice in Rev. Seelye Bryant, formerly of Seitate. The new pastorate had a pleasant beginning with a hearty indorsement of the candidate by a council of delegates representing about twenty-five churches. The afternoon session was followed by a bounteous collation furnished by the ladies, and the evening exercises brought out a large attendance. The father of the candidate, Rev. Albert Bryant, now pastor at his son's former church in Seitate, preached the sermon, and Rev. P. B. Davis offered the prayer. Organ and chorus anthems were interspersed among the various parts.

Rev. Seelye Bryant was born in Turkey, Asia, the son of missionary parents, and represents the seventh consecutive generation in the family line which has sent recruits into the ministry. Educated at Amherst College,



REV. SEELYE BRYANT

where he studied five years, and Princeton Seminary, he was ordained at Lancaster in 1890 at the beginning of his first pastorate of five years. Going next to Seitate, he remained three years.

Are We Fickle and Undiscriminating

For the great captain who so gloriously won the battle of Manila we could not do too much, nor could we sound his praise too loudly. For the man who, in a moment of possible forgetfulness, made a disposition of the people's gift which the people failed to understand, or at any rate did not like, we are scarcely more considerate than we should be of any casual John Doe or Richard Roe who had chanced to incur the public displeasure. It is too bad. For our own sake and for Dewey's sake it is too bad, not merely because it makes us appear ridiculous in the eyes of foreigners, but because these alternating currents of emotion, this most abrupt substitution of the cold shoulder for the warm heart, argue a want of steadiness in our make up, a lamentable volatility that we have hitherto been accustomed to impute to the excitable Gaul.—*New York Times*.

In and Around Boston

The Working Classes Discussed at the Club

It was a very attentive audience that heard Rev. Robert E. Ely and Dr. A. F. Schaaffler speak at the Boston Congregational Club on The Church and Social Problems. The former, the leader of the Prospect Union at Cambridge, one of the best enterprises in the country for social betterment, set forth the attitude of the non-churchgoing working men toward the church. They look upon it as an aristocratic organization, as capitalistic, as individualistic, as scholastic and even as insincere. Mr. Ely did not fully justify these criticisms, but felt that there was a lack of adaptability in the churches. Expedients are put forward, like sermons on labor questions, but they fall far short of the mark. Nor does the institutional church, useful as that is, appeal to thoughtful working men. The essential thing for ministers and Christian laymen is to know the actual life of wage-earners. Their demand today is for justice and for brotherhood, not for charity.

Dr. Schaaffler corroborated Mr. Ely's statement that the churches do not reach that section of the working classes which is in Trade Unions. These men are simply indifferent to the churches as Christians would be to an Odd Fellows Hall, if they did not belong to the organization. When the church learns to bring its real power to bear upon the world, and rightly adjusts its appliances, it will be nearer the solution of the problem. Dr. Schaaffler praised the Episcopalians in New York for their vigorous endeavors in behalf of the people and, particularly, the multiplication of the pastoral force and the generous pouring out of money. This kind of work costs, but it cost God heavily to redeem the world. He believed the church was reaching more people today than ever before, but its influence can be greatly increased.

The Young Men's Club

The Young Men's Congregational Club met last week, Wednesday evening, at Hotel Brunswick, with good numbers and warm interest. Dr. Edward Everett Hale was the speaker and he compared the pastors' and the young men's opportunity among young men in a church. The outlook report was especially pleasing, as it reviewed the International Council in its lessons and effects. The open forum topic was, Shall the Church as an Organization Enter Politics? and the general verdict was that the church as an organization has no place in politics. The guests of the next meeting in January will be Dr. Lyman Abbott and Admiral Sampson.

Jack Tar's Friends

In response to 110 invitations sent to churches in Boston and outlying cities, nearly 100 ministers and laymen had a delightful evening at the Seaman's Chapel on Hanover Street, Monday evening, Nov. 20. After a bountiful supper, served by the women of the church, Samuel Usher, presiding, made a statement of the financial needs of the enterprise, Capt. S. S. Nickerson set forth the methods in vogue, George Gould, treasurer for twenty-five years, reported on his department, F. P. Shumway set forth the work at Vineyard Haven, Rev. C. P. Osborne, the field secretary, spoke of the kind reception extended him by the churches, and Mrs. Ella of the Woman's Seaman's Friend Society described its operations. Remarks by Rev. R. W. Wallace, Rev. O. D. Fisher and others filled up the program of an enthusiastic and profitable evening.

Psychology and Religion

Pres. G. Stanley Hall of Clark University interested a large company of ministers at the Monday meeting upon Applications of the New Psychology to Religion. Dr. Hall reviewed briefly the fields occupied by the later psychological teaching and expressed his belief that its verdict in regard to religion—where it is undisputed—is ultimate. In the schools it asks what are the needs and nature of child-life. The church should be as much interested.

Theology must recognize these characteristics. The doctrine of sin is effectively taught by the many species which have failed to adjust themselves to their surroundings. Biologists may have to rise and offset the timidity of ministers in preaching total depravity. The heart comes in for larger treatment than formerly. Religion and education are tested in what they accomplish in bringing the child to the greatest possible completeness and maturity. The speaker regretted the omission by the evangelists of any detailed account of Christ's development in the period of boyhood. He is the supreme type, and scientists study him as such. In regard to religious instruction, Dr. Hall thinks that the methods of the Sunday school may need to be so changed as to introduce studies in nature which teach love to God and service to men. The Old Testament should have greater place in the child's religious study.

The committee upon a day to be devoted to the consideration of Biblical teaching regarding missions, reported. It was voted to hold such a "retreat" Dec. 20.

Hopes Realized

Leyden Church, Brookline, is receiving hearty congratulations from its many friends over the completion of its new chapel, occupied for the first time last Friday evening. There is equal rejoicing within the ranks of those who have helped to develop this enterprise from insignificant beginnings four years ago. The attendance last Sunday morning was twice the size of what it has usually been, in the Casino, where services have been held since organization. Rev. H. G. Hale preached an appropriate sermon. The dedication will take place several weeks hence after the organ has been put in position. The chapel seats about 350 and cost about \$24,000. It is a beautiful structure of Brighton stone with modern appointments and well adapted to various uses.

One Way To Promote Family Piety

BY A MASSACHUSETTS PASTOR

I cannot refrain from expressing my hearty appreciation of Closet and Altar as a practical help in my present efforts to improve family worship in my own home and to deepen the religious home life of my church members. It comes to hand just as I am engaged in efforts with individuals, as well as by pulpit utterance, to make our families more Christian through some definite acts of daily worship and instruction, as well as in the spirit and conduct of their individual members. I recognize, of course, the twofold object of the book, and prize it in my own daily devotions; but I am convinced that the average family today needs help in the united expression of their devotions quite as much as in the place of secret prayer.

The decay of the "family altar" is due as much to lack of knowledge how to conduct family devotions as to unwillingness unitedly to recognize God in the home. The value of these extracts from *The Congregationalist's* devotional columns is multiplied many fold by their skillful and sympathetic arrangement in this volume, and I can think of no better way to further my plans for promoting religion in the home than to call the attention of all my people to this book and its uses, both from the pulpit and in some systematic canvass of my membership.

The Second American Bible Society Conference is to meet in Springfield, Dec. 11. The afternoon session, at 2 P. M., will be at Trinity Methodist Church. Among the speakers are: Rev. Messrs. J. L. Thurston and F. S. Hatch. At the evening session in First Congregational Church one of the speakers will be Dr. Albert H. Plumb. Rev. A. E. Colton, special agent for Massachusetts, will give a stereopticon lecture.

Our Brothers Abroad

One More Prospectus View Point

The world-wide spread of the denomination makes it necessary that this journal should be cosmopolitan in its interests. The work and problems of our churches in other lands are its legitimate field. The twentieth century Christian cannot be provincial. The religious paper of 1900 must be unlimited in its vision.

The Congregationalist's Prospectus for the next year has many attractive features from and concerning Our Brothers Abroad. Among the writers who will supply forceful articles upon

RELIGIOUS THEMES

is Dr. B. F. Horton. He will answer the question, Is the Atonement Preached? Others, famous in their special lines of thought and activity, are: Rev. Messrs. P. T. Forsyth, H. A. Thomas, R. W. Thompson, J. D. Jones and Alexander Mackenna.

HOME LIFE

Home life in Scotland, England, Germany and France will be charmingly treated at the hands of Dr. James Stalker, Rev. O. S. Horne, Prof. J. C. Bracq and Mrs. J. W. Stuckenborg.

THE CHRISTIAN OUTLOOK

What the coming century means to our missionary lands will be set forth by well-known experts. Rev. M. L. Gordon writes of Japan. China is to be represented by Rev. Henry Kingman and Africa by Frederic P. Noble. Dr. Edward Abbott is to supply several articles from his recent travels.

Thus will *The Congregationalist* bring together the ends of the earth. This world View Point should carry conviction. *That equipment which makes you most serviceable in a Congregational church cannot be realized apart from this journal. It meets the needs of a Congregationalist.*

Our View Point is a broad one. Will you take it with us? Until 1901 this paper for \$2, Club Rate. Yours, *THE CONGREGATIONALIST*, Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Boston. Rev. Joshua O. Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$50.00. Contributions solicited. Miss Lizzie D. White, Treasurer. **AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 163 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 815 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston. Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Beynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; C. K. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. B. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 5 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

Life and Work of the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Dec. 4, at 10 A. M. Paper by Rev. G. Wolcott Brooks. Subject, Principles of Froebel Applied to Religious Work, followed by a general discussion.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

MIDDLESEX SOUTH ASSOCIATION, Grace Church, 8. Framingham, Dec. 5.

INSTALLATION at South Lawrence of Rev. D. P. Hatch, Dec. 6.

A MASSACHUSETTS CELEBRATION

The 150th anniversary of Linebrook Church, Ipswich, has just been observed. The pastor, Rev. W. P. Alcott preached the historical sermon, and a paper was read giving a history of the musical part of the Sunday service. Interesting incidents were related by older members. The C. E. Society considered Lessons from the Early History of Our Church and Deacon Tenney gave many remarkable reminiscences.

The church has had seven settled pastors. At one time its membership was reduced to two female members. After a long time of their special praying a remarkable revival took place and large numbers were added. T.

TWO ST. LOUIS INSTALLATIONS

Central Church led off in the formal settlement of Rev. Howard S. MaoAyeal as its pastor, to succeed Dr. C. S. Sargent. Dr. C. H. Patton was moderator and Dr. A. R. Thain preached on A Broad Christianity. The statement of belief was full and satisfactory, the candidate sustaining himself excellently after a searching examination. Mr. MaoAyeal was educated in the Covenant college and the U. P. seminary, after which he spent two years studying at Edinburgh. His father, Dr. R. A. MaoAyeal, was a leader among United Presbyterians.

In both his earlier pastorates, of six years in Cambridge, Neb., and four at Plymouth Church, Omaha, he did good work, increasing benevolences and membership. At Cambridge he built a parsonage and renovated the edifice. During his service at Omaha one of the finest auditoriums in the city was finished and a mortgage of \$10,500 was paid off. Mr. MaoAyeal was called to this young church without being seen or heard by the congregation. He enters heartily into all denominational and religious enterprises and gives promise of great usefulness. He is an effective speaker, preaching extemporaneously after thorough preparation.

Rev. Harry Blunt was ordained and installed at Old Orchard, Nov. 16. Mr. Blunt is a graduate of Iowa University and of the last class of Oberlin Seminary. This is his first pastorate, though he has had some years' experience as a Y. M. C. A. secretary and worker. During his examination he was remarkably clear and self-poised for so young a man, and it was the universal feeling at the council that a strong man had entered the ministerial ranks in St. Louis. Since his coming to Old Orchard in July much progress has been made, and the church bids fair to increase in strength and influence in this delightful suburb. The new stone edifice is one of the most beautiful in the suburban district and is provided with all modern appliances. Rev. S. T. McKinney was moderator and Dr. C. H. Patton preached impressively, laying special emphasis on the fact that this is an age of faith and not an age of doubt. W. M. J.

OF SPECIAL NOTE THIS WEEK

A vigorous young Iowa church shows that thirteen is not an unlucky number.

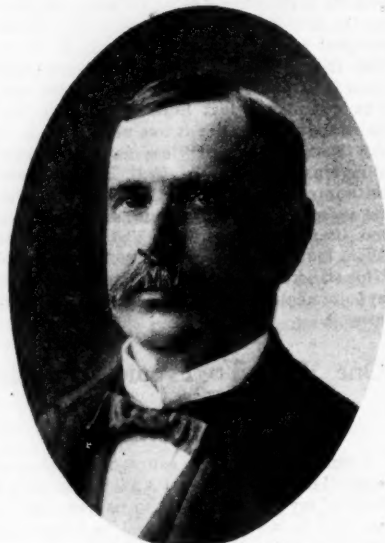
A fellowship occasion in Columbus, O., leads to action.

The "forward movement" has reached Florida.

Reports of awakenings are constantly increasing.

FROM MINNESOTA

The Home Missionary superintendency for the State has been chiefly in evidence the last six months as the interest about which all else centered. Without entering into the merits of the case, we desire to voice the all but universal recognition of the successful administration just closed by the retirement of Rev. John H. Morley. For nearly fifteen years he has planned and labored for home missions in Minnesota. When he undertook this work there were 113 churches supplied and thirty-five unsupplied. The last enumeration showed a total of 227. The membership has grown from 8,000 to about 19,000. The average membership, then about seventy, today reaches about eighty-five, showing stronger churches as well as a large number of them. In all the broad planning, both for church and educational interests, during these years, Superintendent Morley's wisdom, force and religious power have been a predominating influence. What the loss of such a man means to our interests in Minnesota only those who come



REV. JOHN H. MORLEY

face to face with these problems in the extension of God's kingdom among us can rightly measure.

The committee to nominate his successor has named Rev. G. R. Merrill, D. D., of Leavitt Street Church, Chicago, for ten years pastor of First Church, Minneapolis. If the State shall be so fortunate as to secure his return in this new capacity, Dr. Merrill will find a universally cordial welcome awaiting him. When a Minnesota pastor he was constantly in demand in different sections of the State and has an acquaintance with our churches which will enable him to face their many problems with a knowledge of the field.

The autumn has seen a few important changes in our pastorates. I but speak the feeling of the Twin City pastors in voicing the welcome to Park Avenue's incoming pastor, Rev. C. F. Swift, from Lansing, Mich. In Duluth Rev. J. H. B. Smith and Mrs. Esther Smith, his wife, an ordained minister also, take charge of the vacant Plymouth and Morley Churches, alternating the preaching services. Their success at Wadena and adjoining fields gives promise of vigorous growth in these important churches. Bethany Church, St. Paul, loses an efficient pastor through the removal of Rev. W. W. Newell to his new work in St. Louis. On the other hand, the Open Door Church in Minneapolis has just witnessed the ordaining of a new pastor, Mr. E. E. Day, of the last class of Yale Divinity School and goes forward with a promising unity of spirit.

It would be interesting to follow up the heroic service being done by our younger ministers in some of the newer fields. At Fosston Rev. P. W. Yarrow is putting the best culture of the schools into a frontier field peculiarly difficult, from its location near a large reservation and the absorption of the people in business gains. At Cass Lake, on a reservation, a village of 1,500, with no one having a title to his property, Rev. Allen Clark is maintaining a church in a rough board tabernacle, brightened with a covering of black tar paper fastened with nails driven through shining disks of tin. The churches and the Building Society are giving about \$200 to make the "parsonage" barely habitable for the winter. At Walker Rev. S. A. Chase of the last class at Hartford is holding the ground against poverty, indifference and an invasion by the Methodist presiding elder.

In this northern section much effort is being made to strengthen the work initiated last year. Northern Pacific Conference alone admitted nine new churches at its last meeting. Rev. E. H. Stickney and General Missionary Fellows have done very efficient work in these new fields.

In Southern Minnesota a remarkable amount of railroad building has been precipitated by the breaking of the truce by the Minneapolis & St. Louis Railway. The four trunk lines and other roads are scrambling for "territory," until it is difficult to keep track of the new lines and branches under construction. The pastors of our scattered churches and Missionaries Okerstein and Lyons are entering a number of new fields at the invitation of those who can better unite on our broad polity than on any other. If it is possible to sustain the new work coming to our door the denomination will have a future in that part of the State different from the struggling past. Minnesota is thus prepared for aggressive work as perhaps never before in recent years.

Our last club meeting, held at Park Avenue Church, was notable through the presence and address of Dr. Bevan of Australia. His ministry in this country, England and Australia has peculiarly fitted him for discussing questions of international interest, such as conditions in the Philippines and in South Africa, with breadth and wisdom. R. P. H.

THEOLOGICAL SEMINARIES

Bangor

President Hyde of Bowdoin has just lectured on Browning's Optimism.—Mr. R. J. Goddard, delegate to the recent Seminary Y. M. C. A. Conference, gave the report at the faculty prayer meeting.—At Third Church last Sunday evening members of the Junior Class conducted the meeting.—The Seniors were entertained Friday evening by Professor and Mrs. Ropes.

Andover

An increased interest in missions is evident in the revival of a committee for direct correspondence with alumni in foreign fields and the organization of a missions seminar under the direction of Professor Torrey.—Several students, who worked under the Maine Missionary Society last summer, attended lately a reception for the ex-secretary of that society, Rev. D. P. Hatch, the new pastor in Lawrence, Mass.—Professor Hineke is giving to the Middle Class, at his home, illustrated lectures on Italian art.

Hartford

Dr. Edward Hawes, formerly of Burlington, Vt., conducted chapel prayers recently.—At general exercises last week Mr. Manwell preached.—The third of the trio concerts was given Friday.—Mr. L. D. Wishard has been at the seminary conferring with the student campaign workers of last summer.—Thanksgiving recess extends from Wednesday noon to next Monday afternoon.—Nov. 13 the Eastern New England Alumni Association of Hartford Seminary met at the United States Hotel, Boston, for the annual dinner. Dr. A. C. Thompson, who was re-elected president, read an exceedingly interesting paper on The

Pastor and the Clergy. Prof. Waldo Pratt brought the greetings from the seminary, and spoke of the unusually bright outlook for the institution. In attendance, interest and enthusiasm Hartford men again gave hearty expression of their loyalty to their alma mater.

Yale

Recent additions to the faculty of Biblical literature and Semitic languages of the university are W. W. Patton, Ph. D., formerly professor in the Methodist College, Montreal, as instructor in Semitics, and C. S. Macfarland, Ph. D., class of 1897, as assistant in Biblical literature.—The second of the Senior addresses was by A. W. Bailey on The University of Christianity.—Among last week's university lectures was one by Professor Frothingham of Princeton on The Role of Sculpture and Painting in Medieval Architecture.

Oberlin

The theologues and college students have recently listened to an eloquent address on Trade versus Profession, by Mr. A. O. Bartlett of a well-known Chicago firm.—President Barrows gave a reception to the students the evening of Nov. 21. By request he read a short sketch of his ministerial experiences.—The preaching at the seminary once in two weeks is of great value. Detailed criticisms or short talks on preaching are given by the faculty.

Chicago

Last week Dr. Bliss, president of the Protestant Syrian College, Beirut, addressed the students.—Dr. Leavitt of Beloit has recently addressed the Students' Missionary Association on Sources of Missionary Motive.—Professor Mackenzie is preparing a book on South Africa.

CLUBS

MASS.—Nov. 20 the Newton Club listened to an interesting address, Light Upon the Bible from the Ruins of Babylonia, by Edgar J. Banks, Ph. D., who was recently United States consul at Bagdad, and is planning to conduct explorations at Ur under the auspices of the Smithsonian Institution. President Frost of Berea College was present and spoke briefly of the people in the mountain region of Kentucky. The club passed a motion in recognition of the long and valued work of the late Dr. D. L. Furber.

N. Y.—The New York Club, meeting Nov. 20 at the St. Denis, considered The Peace Conference at The Hague. The speakers and topics were: E. R. A. Seligman, Ph. D., professor at Columbia, on Economic Influences That Make for Peace, Hon. F. W. Holls, secretary of the American delegation to The Hague, on The Peace Conference and Its Results.

MO.—The 75th regular meeting of the St. Louis Club was held Nov. 20, Vice-Pres. W. M. Jones in the chair. The theme was Boer and Briton, Rev. J. C. Cromer presenting the Boer side, while Rev. Frank Foster spoke for the Briton. General discussion followed, in which all participants but one took the British side. The addresses were full of interest and instruction. Rev. W. M. Jones, Ph. D., was elected president for the coming year, and J. H. Kentnor, Esq., secretary. Steps were taken at this meeting looking towards the admission of women. They attend all the meetings at present, but are not members.

NEB.—The Republican Valley Club has been formed, and will hold its first meeting at Cambridge to celebrate Forefathers' Day.

NEW ENGLAND

Massachusetts

(For other news see page 835.)

COHASSET.—Second has just celebrated its 75th anniversary. A Sunday morning was devoted to the historical address by the pastor, Rev. E. V. Bigelow. The evening service was a memorial for the Sunday school. The following Friday afternoon was a memorial service also with a number of addresses, a social reunion and refreshments following; and then an evening service with a historical review by Rev. E. G. Porter. The program of the anniversary contained a "memorial catechism" with over 30 questions regarding the church and its members.

BROCKTON.—South. Pres. W. G. Frost of Berea addressed the congregation Sunday upon the American Highlanders, to the great delight of all.

WILMINGTON.—Rev. F. S. Hunnewell of Reading addressed this church Sunday evening in the interests of the "forward movement."

LOWELL.—Kirk Street. The Men's League is actively working for no license. It has also inaugurated a series of "pleasant Sunday evening services," in which the sermon of the pastor, Dr.

W. A. Bartlett, is to be preceded and supplemented by a musical service in which the regular church quartet is re-enforced by an orchestra, a ladies' quartet and a male quartet, and also a large chorus. In addition to the sermon the pastor gives a brief prelude upon some topic of local interest.

ASHBURNHAM.—First. Rededication of the renovated meeting house occurred Nov. 23. There was a large gathering of former pastors, people and friends from far and near. The church was rededicated with every bill paid. The two leading parts were the historical address by the pastor, Rev. N. T. Dyer, in the afternoon, and the sermon by Dr. J. L. Withrow in the evening. Reminiscences by others were also given.

WESTFIELD.—First. A large congregation filled the church at its opening for the first time in three months, after extensive repairs. The repairs have cost about \$4,500, of which \$2,000 are being raised by the women and the balance by the men. The value of the repaired organ was exhibited by an organ recital.

SPRINGFIELD.—First. The pastor, Dr. Goodspeed, has completed five years of his ministry here. During this time 359 members have been received to the church, and the parish debt has been raised. The present series of sermons to young people is attracting wide attention in the city and suburbs.—Hope. The pastor, Rev. S. H. Woodrow, is recovering from a serious illness of typhoid fever.—Park. A pastor's preparatory class, holding sessions for six weeks previous to the November communion, resulted in a good number of additions to the church. The pastor, Rev. A. E. Cross, has been emphasizing the spiritual side of the church. A series of five services followed later one week. The prayer meeting room is crowded, seats having to be brought in for the sessions. A boys' class has just been formed by the pastor to study Speer's book on the life of Christ.—North. In line with the "forward movement" the church has voted to assume the support

of Dr. Isabelle H. Curr of Jaffna, Ceylon, to the extent of \$500.

Maine

OLDTOWN.—Nov. 22, at the vestry, Deacon J. H. Morrison was surprised by his friends, who presented him with a handsome Morris chair and a silver plate. A two-years' subscription to *The Congregationalist* was also given him as a token of esteem. Rev. William Williams, in making the presentation, dwelt upon the many years Mr. Morrison had served as deacon and S. S. superintendent.

SACO made much advance during the pastorate of Rev. F. H. Moore, whose resignation is much regretted. He has served the church nearly six years, receiving to membership 60 persons, half on confession. About \$18,000 were raised for home expenses. Benevolences aggregated \$2,000. The parish property has been greatly improved, and many new families have joined the society during the period.

BUCKSPORT.—For 25 years one woman, Mrs. Hopkins, has led the music on the organ and at the social meetings, missing less than six such services. Last Sunday the pastor, Rev. William Forsyth, alluded to the fact and she was presented with eight \$10 bills and a beautiful bouquet.

BETHEL.—Following closely the centennial Evangelist Gale held a series of meetings which were greatly blessed. Miss Hall of Rockland was his musical assistant. The pastor did earnest work and the church has profited greatly.

New Hampshire

WILTON.—Rev. A. E. Tracy, late pastor for 10 years in Ontario, Cal., and previously pastor here for six years, on the eve of his departure to enter upon his second pastorate here, was tendered a largely-attended reception as a testimonial of high esteem. When he took charge of the Ontario church it numbered 15 and was in part supported

Continued on page 838.

The Delicious Fragrance

from a hot
Royal Baking
Powder biscuit
whets the
appetite. The
taste of such
a biscuit—
sweet, creamy,
delicate and
crispy—is a joy
to the most
fastidious.

ROYAL Baking
Powder improves
the flavor and
adds to the light-
ness of all risen flour-
foods. It renders the
biscuit, bread and cake
more digestible and
nutritious.

Royal Baking Pow-
der makes hot breads
wholesome. Food
raised with Royal will
not distress persons of
delicate or enfeebled
digestion, though eaten
warm and fresh.

Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

ROYAL BAKING POWDER CO., NEW YORK.

Continued from page 837.

by home mission funds. In two years it has been brought to self-support, and has at present a membership of 125. Mr. Tracy comes here among many old friends.

LYME.—This church, Rev. C. E. Gordon, pastor, has recently experienced a revival. For 12 days evangelistic services were conducted by Rev. Ralph Gillam, which resulted in an awakening of the members and many conversions. More than 100 persons signed cards. The work is still going on.

Benjamin M. Smith of Beverly, Mass., has offered to erect a \$10,000 library building and donate to the town of Meredith, on condition that the town purchase and prepare a lot.

The ladies in Hancock have voted \$100 for improvements in the church.

Rhode Island

PROVIDENCE.—Beneficent. Dr. J. G. Vose, D. D., preaches Sunday evenings on The History and Peculiarity of Various Churches, Greek, Roman and branches of the Protestant Church.—Central. The afternoon hour of four is still found to be the best for the second service in this residential region.

—Elmwood Temple. A prayer meeting for all sister churches in the city, to which appointed delegates from them were present, was recently held. Growing congregations, with additions at every communion, witness to the faith and work of this people, led by Rev. E. T. Root.—North. A strong spirit of encouragement and progress is showing itself under the pastoral lead of Rev. H. A. Stevens.

—Pilgrim. Petitions against the admission of Congressman-elect Roberts of Utah and for the constitutional amendment making polygamy a national crime were circulated and signed by every voter on a recent Sunday.—Union. The two mission chapels sustained by this church in different localities are growing. One, at Parkside, under the care of a business layman, Mr. W. K. Lagu, had its seventh anniversary last summer in its new building. The other, at Knightsville, is being well cared for by Mr. Harold Capron, a Senior of Brown, who goes to Hartford Seminary next year.—Highland has recently celebrated its fourth anniversary.

BRISTOL.—A recent event of interest was the marriage of Rev. T. N. Owen, the pastor, and Miss Annie G. Brownell, daughter of E. P. Brownell of Bristol. Dr. Wallace Nutting of Providence and the groom's father, Rev. T. M. Owen, officiated. A reception followed at the parsonage. The C. E. Society presented a case of solid silver.

Connecticut

[For other news see page 833.]

HARTFORD.—First. Mrs. Lamson, widow of the late Rev. Dr. C. M. Lamson, has removed to Auburn, Mass., with her family for their future home.—Asylum HUl. The opening recital of the season was given by Organist Lord last week Monday evening. Last Sunday night Booker T. Washington was at this church.—Friday evening Mr. Loveland inaugurated the new organ at Farmington Avenue Church before an audience completely filling the house.—Fourth heard its pastor, Rev. H. H. Kelsey, in the morning Sunday on How We Treat the Drunkard in Connecticut. In the evening Mr. L. D. Wishard of New York occupied the pulpit, having spoken in the morning at Park Church. On the 19th inst. the Fourth Church was filled with the local battalion of the First Regiment, of which Mr. Kelsey is ex-chaplain, to hear addresses by him and Chaplain Hall of the First Church, New Britain. Mr. Harry Handy, a graduate of the Springfield Bible Normal School, has been engaged as pastor's assistant.—Wetherfield Avenue, whose pastor, Rev. S. B. Forbes, has resigned, to take effect Jan. 1, has called Rev. D. D. March, lately of Unionville, Ct. Mr. Forbes has been pastor 12 years, coming here from Rockville, and will devote all his time to his duties as treasurer of the National Council.

BRISTOL.—A memorial service was held a week ago Sunday in memory of the late Deacon William Day, an address being given by the pastor. Mr. Day joined the church with his wife in 1842. He was elected deacon in 1855 and held that office until 1889, when he was chosen deacon emeritus.

NORWICH.—Broadway enjoyed a reception recently to the pastor and wife and Mr. and Mrs. W. R. Burnham, the two latter being about to leave for California.—Second also enjoyed a reception the same evening after a meeting of the H. M. S. in the afternoon.

NORWALK.—Rev. Dr. and Mrs. T. K. Noble have moved from the parsonage and taken up their residence with Mrs. Belden on the Green. This is pleasing, as it was feared that Dr. Noble might re-

move from town. He has recently been made pastor emeritus.

EAST HARTFORD.—On account of a misunderstanding the vote on the first call tendered Rev. W. B. Tutthill of Kensington, Ct., was divided and Mr. Tutthill declined the call. At a second meeting the 82 present voted unanimously to ask him to reconsider and become pastor for a year. He has accepted.

GILEAD.—Evangelist Jackson has just completed a series of services with the churches in Hebron and Gilead covering a period of four weeks, though he has not been with the churches all the time. Much good has resulted. Some have been converted. Rev. W. P. Clancy is pastor.

MIDDLE STATES

New York

LOCKPORT.—First. The first Sunday in November began the 10th year of Rev. J. W. Bailey. During the nine years just ended 215 have joined the church. Pastor and people are thoroughly united. The church has recently taken on new life, the prayer meetings have doubled in attendance and the evening congregations are uniformly as large as the morning.

WARSAW has passed appreciative resolutions regarding its late pastor, Rev. W. A. Hobbs, commending him as a man, citizen and Christian preacher and pastor.

First Church, Binghamton, is prospering in every way under the inspiration of the new pastor, Rev. N. M. Waters.—Salamanca's women served a New England supper on the evening of Nov. 15.

Pennsylvania

MEADVILLE.—Park Avenue. Rev. C. W. Wilson has entered upon his third year of service. During his pastorate 119 new members have been received, and an encouraging amount has been paid on the church debt. The Men's Club has begun its work for the season.

THE SOUTH

Tennessee

KNOXVILLE.—Second has had a series of gospel meetings in which Rev. G. W. Moore assisted. Seventeen persons at the church and 22 at the State Training School professed a hope in Christ. Several have been added to the church, 11 on confession and one by letter. The Sunday school is growing and there is an enthusiastic and progressive Y. P. S. C. E. at work in the church. In the seven months of Rev. J. J. Scott's pastorate, the church has been carpeted, the parsonage repainted outside and inside and repapered. The church has

recently celebrated its 16th anniversary, a reception and collation being among the exercises. It is universally believed that the church is in better condition than it has ever been in the 16 years of its organization.

Florida

The Florida East Coast Conference at its recent meeting passed resolutions indorsing the recommendation of the A. B. C. F. M. in reference to the "forward movement," and voted to appoint a committee of two to carry out so far as possible the plans and the ideas of the committee of fifteen.

THE INTERIOR

Ohio

COLUMBUS.—First inaugurated a lecture course last year, the proceeds of which were applied to the home mission work being done by it in the city. The plan proved so successful that it is to be tried

Continued on page 841.

"A Rolling Stone Gathers No Moss."

The attainment of wealth, social position or learning depends upon health. And health depends upon the condition of the blood. You cannot be well when impurities of the blood clog every organ. Hood's Sarsaparilla purifies, takes out the vicious elements and leaves the blood as it should be—the feeder of life.

Salt Rheum—"Since taking Hood's Sarsaparilla for salt rheum and dyspepsia, I feel as well as ever in my life." G. W. Rose, Pottsville, Pa.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

ROUND AGAIN!



You remember the old farmer who, getting very angry with the N. Y. Tribune, stopped his subscription and got three of his neighbors to stop theirs. A year later he saw a man reading it. "What's that 'ere paper you be readin'?"

"The N. Y. Tribune," was the reply.

"Bless my stars!" said the old man, "that can't be! Me and three other fellows ordered it stopped a year ago."

A few years ago the decree went out against round dining tables. Fashion said, "Stop them!" But beauty is stronger than the mere dictum of cabinet-makers. Round tables, like the N. Y. Tribune, are again in the high tide of favor.

We show one of the latest patterns. It has a superbly-carved box frame with lion heads as capitals to the legs, the heads being in full relief.

Notice the carved claw feet, the massive size of the center pillar, the eight concealed casters and the free space for chairs. We build it in both oak and mahogany, and it is not an expensive design.

PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE.

48 CANAL ST., BOSTON.

CARYL COLEMAN, President.

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Church Glass and Decorating Company of New York

MEMORIAL WINDOWS

MEMORIAL TABLETS

MURAL DECORATIONS

Numbers 3, 5 and 7 WEST 29th STREET, NEW YORK

Special Announcement to Readers of The Congregationalist.

The Sherman-Worrell Fruit Company

GROWING FIGS AND OLIVES IN CALIFORNIA

AND

MANUFACTURING BY SPECIAL PROCESSES OUR OWN INVENTED PRODUCTS FROM THE FIG AND OTHER FRUIT.

A SUPERB INVESTMENT!

THE SHERMAN-WORRELL FRUIT COMPANY (INCORPORATED).

Capital, \$2,000,000.00
200,000 Shares. Par value, \$10
(Full paid and non-assessable.)

ELISHA B. WORRELL, Boston, President.
DANIEL F. SHERMAN, Chicago, First Vice-President
and Sup't Manufacturing.
ROBERT B. SHERMAN, New Castle, Cal.,
Second Vice-President and Sup't Ranches.
ALBERT SCUDDER, Boston, Sec'y and Treas.
DIRECTORS.
Harry F. Picking, Albert Scudder, Daniel F. Sherman.
Elisha B. Worrell, Robert B. Sherman.
NATIONAL SHAWMUT BANK, Boston, Depository.
SAMUEL O. DARLING, Boston, Attorney.

OUR OFFICERS

Are practical and successful men who have made their own way in the world. Men of great industry, New England born and reared, each one the product of our public school system, plus native shrewdness, large experience and self-reliance.

A brief printed history, showing what each has accomplished in his chosen field, mailed on application.

THE BIRTH OF OUR CORPORATION

Mr. E. B. Worrell, after observing for three years the growth of the unique and wholly original business of the Sherman Fruit Co., Chicago, and comprehending its great possibilities, and that a new industrial opportunity of mammoth proportions was at hand, after a recent tour through California of rigid, personal inspection, whereby all previous conclusions were remarkably confirmed, has, in company with others, been successful in organizing, on a broad and secure basis, The Sherman-Worrell Fruit Company.

The business to which this new corporation is successor is already established. Our work is to expand and develop that business on the identical lines on which it is now running.

It is not to be a business of the West, merely, or of the East, or even of the United States; it is to be a world's business.

OUR BUSINESS

Is growing figs and olives in California, and manufacturing our own invented products from the fig and other fruit.

Sherman Brothers of New Castle, Cal., great students in fig culture and trained experts in evolving and perfecting Fig and other Fruit Products, together with the Sherman Fruit Co., of Chicago, have sold out their entire interests, orchards, packing houses, processes, formulas, etc., to The Sherman-Worrell Fruit Co., taking wholly in payment shares in the new corporation.

Both Shermans will continue the same close and vital relations to the new business which they held to the old, while the new company will be sole owners of all future inventions and processes brought out by them. This is the first act in a distinct plan to intelligently build on an already well-laid foundation a GREAT NEW INDUSTRY.

GROWING

We do not grow figs in order to manufacture. For years we have used, besides our own crop, immense quantities of figs. We shall so continue, buying whole orchards direct of the growers.

We set out 3,000 acres the coming spring (part in olives) because of the large profit in growing. At the seventh year, this acreage will pay fifteen per cent. on our total capitalization. From the seventh year, the annual profit rapidly increases.

Our fig trees at New Castle are twelve years old. This year they have yielded as high as \$15 and \$18 per tree. With forty-four trees to the acre and allowing that some panned out only \$6 and \$8 to the tree, one can see that fig growing, rightly conducted, is enormously profitable. Both olive and fig trees are hardy, and last, the fig for one hundred years, the olive for centuries.

MANUFACTURING

Not only in buying figs and other fruit direct from the trees, but every other department of manufacturing, will be conducted with equal thrift and economy.

We are pioneers in a line of fruit products that already sell well, but which, under the new régime, will be introduced throughout the United States and in foreign countries, in five of which we are now arranging to register our trade mark.

We shall make marmalades by our own special machinery in California, from fresh fruit, of a quality and at prices laid down in New England or Great Britain, that will defy competition. We have single bakers in the West who now use 1,000 pounds per month. Our fruit pulp, for confectioners to dip in chocolate, is better than the French, because it will retain flavor till eaten.

We shall make a full line of fruit confections, something entirely new and will sell universally, because of healthfulness.

MINCED AND SHREDDED FRUIT

For pie filling, or for fruit cake and for fruit puddings, are totally new and destined to revolutionize the cooking in our homes. Delicious, healthful and very popular. These are not all our products, but enough to show their character and originality. We will also be large shippers of dried and pickled figs and pickled olives.

EARNING POWER

It is absolutely impossible to estimate the possibilities of these manufactured products. That their sale will be immense, is already assured, and the resulting profits must be enormous.

With both growing and manufacturing combined, as in this corporation, an investment is presented, which no reader of this paper can afford to ignore.

TO INVESTORS

We now own a fully developed ranch of 80 acres in the heart of the great deciduous fruit belt and two already established manufacturing plants.

In addition to setting out 3,000 acres, before referred to, we are to enlarge our two plants, build and equip a new packing house at Fresno and one at San Francisco.

At an early date we shall fit up a factory in Boston, for making certain products for the New England trade, which can best be made near the selling market.

For the above, we need a large capital, to be used from time to time through the year.

To provide the first installment, we offer a small block, 5,000 shares, on most favorable terms.

SPECIAL TERMS FOR FIRST 5,000 SHARES CASH OR INSTALLMENTS

For every two shares purchased, price \$10 per share, we will give, gratis, one additional share; ten per cent. to accompany order, balance to be paid in twelve monthly installments, or, if balance is paid on delivery of stock certificate, in about ten days, a cash discount of ten per cent. will be allowed. Persons can buy any number of shares till the full 5,000 are taken. We have no preferred stock, therefore shares given are of equal value with shares sold.

TO READERS OF THE CONGREGATIONALIST

We present to you and to the readers of three other important weeklies what we believe to be a rare opportunity for investment. But it must be accepted now! The entire 5,000 shares ought to be taken within one week. When this first block is sold, no more on same terms will be offered. This is absolute. Therefore mail or bring to us your order today. With Mr. Worrell's public addresses in Tremont Temple soon beginning and with the plant developing, the price will rapidly advance toward par.

Our project is not some uncertain mining venture, but a great substantial industry, whose career, judged by the record already made, is to be one of solid prosperity. If you are interested we repeat: Act now—today.

THE SHERMAN-WORRELL FRUIT CO.,

Congregational House, Room 302, 14 Beacon Street, Boston, Mass.

NEW EDITION. IN HIS STEPS

"What Would Jesus Do?"

BY REV. CHARLES M. SHELTON.

Now ready—a new and authorized edition of this, the most famous book of the century.

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Pamphlet edition, printed from new type on good book paper, profusely illustrated with new and original engravings, heavy enameled paper covers with handsome engraved design.

Also, a Library edition, on extra heavy paper, cloth back and corners, ornamented sides. By mail, prepaid, 25 cents per copy. Either of above editions sent by mail, prepaid, to any address, on receipt of price.

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36 WASHINGTON ST., CHICAGO.

LEATHER.

People in the leather trade think Leather common is not worth anything. We think it is, and our weekly market letter now ready for delivery will tell you why. We also have something to say on the Financial Situation, Big Four, General Electric and a few Boston stocks, including U. S. Oil. A copy will be mailed upon application.

INTEREST allowed on deposits.
ADVANCES made on collateral.
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Bought for Cash.

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DEFAULTED MORTGAGES AND WESTERN LANDS BOUGHT FOR CASH.

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E. J. LANDER & CO., GRAND FORKS, N. D.
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MONEY IN IT Seattle real estate is safe. Will double in price. Splendid chance to make money without risk. For particulars, Address, FIDELITY INVESTMENT CO., SEATTLE, WASH.

Western Lands and Mortgages

Expert attention given to Western Lands and Mortgages. Write at once, as there is a chance to sell.
A. J. DURLAND, Norfolk, Nebraska.
FRED L. DURLAND, Counsel, 18 Wall St., N. Y.

The Business Outlook

The general trade situation of the country is all that could be desired. Business is active in practically all branches all over the land, and more reasonable weather has done much to stimulate the retail demand. Money has grown materially easier, due to the Treasury Department's offer to purchase bonds and to the return flow of funds from the Interior, and Wall Street in particular hails this easier condition with enthusiasm. While money was not as stringent for commercial purposes as it was in Wall Street, it was, nevertheless, fairly snug and, consequently, all classes of borrowers appreciate the easier tendency of rates at the present time.

The iron and steel companies continue to do an enormous business. Prices for iron and steel products are as firm as ever, being over two per cent. higher on the average than they were Nov. 1. The copper market is a shade firmer since the Calumet & Hecla's big sale at 17 cents per pound. Probably 17 1/2 cents is now nearer the market for lake brands. The statistical position of copper is declared to be exceedingly favorable to higher prices for the metal in the near future. Leather and hides are very strong, the demand for some kinds of the former exceeding the supply. Boots and shoes are also going into consumption on a large scale.

The boom in wool does not abate, last week's sales exceeding all records. Although there is much speculative buying of wool, the mills are liberal buyers at these high prices because the demand for goods continues so urgent. Cotton goods are likewise active, with an advance in wages made by the Fall River mills. The export business of the country maintains the hot pace set something like a year ago. For the month the excess of exports over imports will be close to \$100,000,000. The stock markets in both Wall and State Streets look decidedly better, and the outlook is for advancing prices all along the line.

Deaths

The charge for notices of death is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HENRY RIPLEY POORE

In West Medford, Nov. 7, at the home of his son, Henry Ripley Poore entered into the higher life after an illness of several months of intense suffering. Through it all he was very patient and thoughtful of others. He died in the blessed hope of meeting his Saviour. "Blessed are they who die in the Lord." I. P.

THE Phonograph Laboratory at 59 Long Wharf, Boston, supplies the new Edison machines and records. Their advertisement will be found in another column.

JAPAN.—The Japanese are a progressive race, generally small of stature but strong and graceful. They are patriotic and intelligent, even the lower classes being less ignorant than corresponding classes in Europe. The women, who enjoy much more freedom than their Asiatic sisters, have held an important place in the field of politics, of art and of letters. Gentleness of voice and manner, implicit obedience and politeness are essentially characteristic of Japanese women. A girl must, unless she be a nobleman's daughter, know how to cut and make clothing, wash it and attend to all household duties. The picturesque, flowing dress which has so long been associated with the Japanese is fast disappearing in favor of tight-fitting Paris fashions; but the women of the middle and lower classes, many of whom are engaged in manufactures, still cling to the older and more comfortable style shown in the current issue of the Singer national costume series. Singer agencies are to be found in the principal commercial cities of Japan and the use of Singer sewing machines is constantly increasing.

PARIS AND EUROPE IN 1900.

Private parties conducted by Prof. Camille Thurganger, 31 Pierce Building, Boston. Pocket Guide Book of Paris free; send stamp.

EUROPE To Naples, Rome and Northward to Sweden, Russia and Southward to . . . **PARIS**
12TH TOUR. FIRST CLASS. CIRCULARS READY.
WM. T. SHEPHERD, 378 Boylston St., Boston, Mass.

Oriental Tour Egypt, Palestine and Paris Exposition

A small party and a leisurely trip. Under the personal charge of Dr. H. W. Dunning, March in Egypt, Easter at Jerusalem, a month in Palestine, then Constantinople, Greece, Dalmatia and the Paris Exposition. Rev. Dr. and Mrs. Archibald McCullagh of Worcester, Mass., and others have already booked. Sail Feb. 17, 1900, by Mediterranean route. For further information address

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THE ORIENT The Crawford Tours.
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Oriental parties leave New York February 17 and April 18. Escorted tours to all parts of the world. Independent steamship and railway tickets. Special inducements to clubs and societies. Illustrated Itineraries free.

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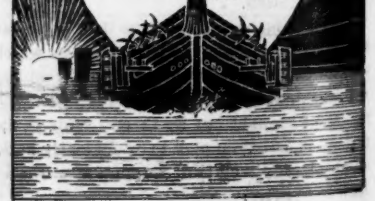
THE North-Western Limited service cannot be excelled. Any agent will give you information about it and tell you the Chicago & North-Western Railway offers the best of everything. Three other first class trains from Chicago also—9.00 A. M. Daylight Train, 10.00 P. M. Fast Mail and 10.15 P. M. Night Express.

461 Broadway, NEW YORK
368 Washington Street, BOSTON
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Oriental Trade

Developed by the war with Spain, will for the next ten years make the North-western States the center of attraction to manufacturers, investors, business men, and farmers. Great opportunities await pushing men with small capital. The country is new, of vast extent, inexhaustibly rich, unexcelled in climate, and is the last great undeveloped portion of the Northern States. The **GREAT NORTHERN RAILWAY**, with 5,000 miles of perfect track, traverses seven great States and carries passengers into and through the finest section of this coming empire. Illustrated information from

F. I. WHITNEY,
General Passenger Agent,
ST. PAUL.



Continued from page 838.

MACULLAR PARKER COMPANY

invite inspection of their new line of Men's Furnishings for the present season.

Special attention has been given to "Neckwear," and the latest novelties in that direction are shown.

House Jackets, Bath Robes, Shirts, Collars, Underwear, Gloves, etc.

Many articles shown in this department are especially suited for Christmas Gifts.

Macullar Parker Company,
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copies of a letter, piece of music, drawing, or any writing; can be made on a **Lawton Simplex Printer**. No washing. No wetting of paper. Send for circulars and samples of work. Agents wanted.

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AN IDEAL ENTERTAINMENT.

Complete outfits for Halls, Churches and the Home. Advertising Posters and Admission Tickets, etc. Send for Catalogue No. 65.

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BOSTON. - MASS.



Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

BOSTON AUXILIARY OF THE AM. MCALL ASSO. Miss Edith Stearns, Treas., The Charlesgate, Boston.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Dox, 556 Massachusetts Ave., Boston, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

RARE GIFT TO CHURCH AND PASTOR. Nothing, after your prayers, will help your faithful pastor like books. Have your Christian Endeavor Society or Ladies' Circle or you yourself, make your church a permanent member of the General Theological Library. Four annual payments of \$25 will give your pastors forever (beginning at once) the reading of their needed professional books which they cannot get at public libraries and cannot afford to buy. If this is not possible this year, give your pastor at Christmas an annual membership for \$5 and begin on the permanent membership next year. Send for Report to 53 Mt. Vernon Street, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
REV. W. C. STITT, Secretary.
W. G. STURGES, Treasurer.



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HOOK & HASTINGS Co.
BOSTON, NEW YORK.
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Main Office & Works at Kendall Green, Mass.
All Sizes. Latest Improvements. Fair Prices.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

again this year. The lecturers are: ex-Pres. E. B. Andrews, W. D. Howells, Edwin Markham, Prof. Graham Taylor, Hamilton W. Mabie and Leland Powers.—**Eastwood** is giving a series of entertainments and lectures.—**Mayflower** has a flourishing Men's Club which devotes most of its attention to the study of problems of municipal government.—Nov. 15 the seven Congregational churches of the city abandoned their usual midweek services and united in a fellowship meeting held at the Eastwood Church. In the afternoon a brief devotional service was followed by three excellent addresses. The session closed with an hour's discussion of the points presented. Lunch was served and considerable time was profitably spent in a social way. In the evening there were presented thoughtful papers on The Relation of the Strong Churches to the Weak and The Relation of the Weak Churches to the Strong. The discussion following the papers led to the appointment of a committee to devise plans for a closer union of the Columbus churches.

AUSTINBURG.—About 30 new members have been received, 17 of them on confession. A series of gospel meetings of two weeks duration was conducted by the pastor, which resulted in a number of conversions and a quickening of the entire church. Rev. A. E. Woodruff is pastor.

Illinois

EVANSTON.—Asbury Avenue branch of the First Church is prospering under the pastorate of Rev. F. T. Lee. Nov. 12, 16 persons were added to its fellowship. Since the early summer when Mr. Lee began work in this field the audiences have doubled and a new interest on the part of the community is awakened. There is no reason why the church should not become strong and self-supporting.

BATAVIA, organized 64 years ago, has marked the completion of the eight years' service of Rev. J. E. Bissell by redecorating its audience-room and making other general improvements, and replacing the plain windows by handsome new ones of colored glass, two of the 12 being memorials of honored deacons.

OKA PARK.—First. The Men's Club has lately held its third anniversary successfully. Addresses, instrumental and vocal music, a sermon by the pastor, Dr. W. E. Barton, and a handsome program were special features of the evening.

Indiana

MICHIGAN CITY.—First has lost heavily by removals during the past year, but there are new people coming in and under the efficient leadership of Rev. F. E. Knopf all are looking forward to a good winter's work. The pastor recently noted on a distributed leaflet twelve ways of church service, with a request for each member to designate those in which he would serve. A tender pastoral letter was sent out before the November communion, and the response has quickened the spiritual life.

INDIANAPOLIS.—Trinity. A revival of unusual interest and power is in progress. Rev. Levi White, the pastor, is assisted by Evangelist L. E. Kennedy. Sixteen persons have already united with the church, and the reported conversions number over 40. People have been turned away because of lack of room.

MARION.—Through the courtesy of the First Christian people, the Congregationalists have the use of their edifice a part of the time, pending the completion of the church. The new location is satisfactory to all.

Michigan

DETROIT.—First. Special services with preaching every evening by the pastor, Dr. Boynton, were held during a recent week. The Business Men's Bible Class is an important institution in the churches, that of the First Church having over 100 members studying The Great Men of the Old Testament.—**Woodward Avenue, Brewster and Boulevard** are giving attention this fall to practical applications of gospel principles. Such subjects as Domestic Service, Banking, Athletics in Education are considered from a Christian standpoint.—**Fort Street.** Union evangelistic meetings with Immanuel Baptist Church have been held.—The ministers of the city and vicinity, accompanied by their wives, took supper together, Nov. 14, at the Ste. Claire. Rev. T. D. Bacon presented an excellent review of Munger's *Life of Horace Bushnell*.

Continued on page 842.

For Abuse of Alcohol

Take Horsford's Acid Phosphate.

Dr. E. B. Davis, Dayton, O., says: "Very good results in cases of nervous debility from excessive drinking, and insomnia."

The Best Paid Agents

are the energetic ones who secure subscribers to

The Ladies' Home Journal

AND

The Saturday Evening Post

We allow liberal commissions for all subscriptions, special rebates for large clubs, and at the end of the season (April 15, 1900) we shall distribute \$18,000 among the 764 best agents.

As the JOURNAL alone has over 800,000 subscribers, and as we allow a commission on renewals, it is obvious that a part of an agent's work is very easy, while, in view of our extensive advertising, none of it is "up-hill" work.

Write for full particulars.

The Curtis Publishing Company, Philadelphia

Mason & Hamlin



CHAPEL ORGAN

Style 447.

THE CHAPEL SHOULD BE AS WELL EQUIPPED AS THE CHURCH, and our organ here shown is the most satisfactory instrument which can be selected for use in chapels. It is especially designed for that purpose, is furnished with gilt pipe top if desired, and is made with either a walnut or an oak case. In fact this organ combines all requirements, and our system of easy payments puts it within the reach of all.

Send for our Illustrated Catalogue.

Mason & Hamlin Co.

146 Boylston Street, Boston.
NEW YORK. CHICAGO

REDDING, BAIRD & CO.

... 83 FRANKLIN ST., BOSTON

Stained Glass Church and Memorial Windows

LARGEST AND OLDEST ESTABLISHMENT IN NEW ENGLAND.

CHURCH BELLS CHIMES and PEAL.

Best quality on earth. Get our price. GOSWANE BELL FOUNDRY, Baltimore, Md.

BELLS

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Continued from page 841.

Wisconsin

RIPON.—A novel missionary meeting has been held at one of the members' homes in honor of the W. B. M. I. Echoes from the Madison meeting, reviews of notable addresses and interesting incidents were reported. Over 65 ladies were in attendance.

WHITEWATER.—The last sermon of the retiring pastor, Rev. B. C. Preston, was listened to by a congregation that taxed the capacity of the church. A reception was tendered the pastor and his wife. Gifts of money and a fine water color were made.

SEKEBOGAN.—Rev. J. T. Chynoweth resigned his work on account of ill health, but the trustees promptly insisted on his taking a four months' rest, with salary continued and a pulpit supply.

Big Spring is making extensive repairs on its parsonage.—Jonesville, though pastorless, has erected a fine house of worship without C. B. S. aid.

THE WEST
Missouri

[For other St. Louis news see page 836.]

ST. LOUIS.—*Compton Hill.* Rev. W. W. Newell, late of Bethany Church, St. Paul, Minn., assumed the pastorate Nov. 19. Dr. D. M. Flisk left this field for Topeka, Kan., last summer, after a pastorate of about two years. The church has a magnificent new stone building, erected during the pastorate of Dr. G. C. Adams, now of San Francisco, and is located in one of the best residence sections of the South Side. Pastor and people are taking hold of its heavy financial burdens like men bound to overcome all obstacles and are sanguine of success.

Iowa

WODEN.—This is a railroad town in Hancock County only a few months old, with about 150 people. Ours is the only church in the community, except the Catholic, and now numbers 13. These dedicated a building, Nov. 19, which cost, with lots and furnishings, \$1,800. Of this amount \$700 were raised at the dedication, the C. C. B. S. making a grant of \$500, and thus all bills are provided for. Sermons were preached by Secretary Douglass and Rev. N. L. Packard. The latter, while pastor at Buffalo Center, with great toil and sacrifice started this organization and the building enterprise. Rev. A. W. McNeel, now pastor at Buffalo Center, is supplying here for the present, but a resident pastor will soon be secured.

Minnesota

[For news see page 836.]

Kansas

TOPEKA.—*First.* The fiscal year closed without debt for current expenses. The present membership is 584, and the year has been a prosperous one. A new furnace has been put in at a cost of \$1,000, largely through the efforts of the Ladies' Aid Society. The total benevolences for the year were \$693.

North Dakota

HARWOOD has been much afflicted in the death of Deacon David Still, a faithful charter member, who has always taken the deepest interest in the work.

South Dakota

SIOUX FALLS.—The council called to act on Rev. D. B. Scott's resignation and tentative acceptance of a call to Milford, N. H., after careful investigation, refused their consent to his removal on the following grounds: That the church unanimously refused to accept his resignation, that 200 leading citizens had signed a petition for his retention and that \$3,500 had been subscribed for a parsonage on condition that he remain.

Arizona

PRESCOTT received during the last year 22 accessions, increasing its membership by 25 per cent. Of 361 churches in Illinois only 58 exceeded this number, and their average membership was more than 300, while the per cent. of additions was only seven. The new parsonage is an honor to the enterprise of the church.

The six churches of the Territory are all manned with pastors. Tempe is putting in a new organ. The one year old church in Jerome of 20 members is the only representative of the gospel in the town of 1,400 people, where the owner of the mine is said to have refused for the property \$100,000,000.

For Weekly Register see page 844

Current Thought

A SAD DEARTH

There are only four regiments in the United States army that are provided with chaplains. Even the new volunteer regiments have none. Congress seems to have provided with a liberal hand for all the other needs, but to have left this one to take care of itself. There are thirty ministers of the gospel who hold commissions as post chaplains. They are appointed and commissioned the same as other officers, but they are unattached to any regimental organization. Their duty is at the army post where the War Department thinks their services are needed. As there is no limit of age for appointments to this particular class of officers—except that which provides for the retirement of all officers at the age of sixty-four—the most of them are no longer young. The recent attempt of the War Department to provide chaplains for the soldiers at Manila by ordering out the post chaplains to do regimental duty has met with some opposition on their part, which, in view of the circumstances of the case, is not unwarranted. Every regiment should have its own chaplain and there should be a limit as to age which would insure the appointment of active men.—*Zion's Herald.*

MR. MOODY'S POWER

Mr. Moody as the embodiment of the evangelistic idea is stronger than ever. Although a lay Congregationalist, his influence transcends any minister or layman in our church. A single suggestion from him before the Presbyterian Social Union of Philadelphia resulted in an expenditure last summer of \$9,000 in tents, which is \$3,000 more than our excellent Presbyterian committee can possibly raise for church extension in a whole year. Dr. Hall, the greatest preacher in America, for thirty years ministered to the Fifth Avenue Church, New York. He made it the most powerful and one of the most conservative churches in our denomination. Today the essential moderator of that session is Mr. Moody.—*Rev. J. L. Scott, in Presbyterian Journal.*

COLIC is one of the most dreaded of the troubles that afflict young children. A baby properly nourished will never be troubled with colic. Mellin's Food is easily digested and very nourishing; contains no indigestible matter; it prevents colic.

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For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, etc. These ailments all arise from a disordered or abused condition of the stomach and liver.

Beecham's Pills will quickly restore Females to complete health. They promptly remove any obstruction or irregularity of the system. For a Weak Stomach, Impaired Digestion, Sick Headache, Disordered Liver, etc.,

they act like magic—a few doses will work wonders upon the Vital Organs; Strengthening the Muscular System, restoring the long lost Complexion, bringing back the keen edge of Appetite, and arousing with the Rosebud of Health the whole physical energy of the human frame. For throwing off fevers they are specially renowned. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that Beecham's Pills have the Largest Sale of any Patent Medicine in the World. This has been achieved Without the publication of testimonials.

Beecham's Pills have for many years been the popular family medicine wherever the English language is spoken, and they now stand without a rival.

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In and Around New York

A Lively Meeting

At the Manhattan-Brooklyn Conference last week in Dr. Kent's church forty out of forty-six churches were represented by pastor and lay delegate. The Flatbush church, recently organized, was admitted to membership. The first topic was started by the laymen, who expressed pros and cons on The Moral Issues of the Present Philippine Question. They were shut off soon, however, by Mr. Meredith, who said that the subject was one which should not be discussed in a religious body, which, he added, might better be occupied in seeking a solution of the momentous problem of how to get the gospel to those who were outside of the church by getting them inside. At the evening session the surprise that President Hull had in store added exceeding pleasure to the occasion, and offered an excellent opportunity for Greater New York Congregationalists to hear and see the new president of the American Board. President Capen spoke of four sources of income, and concluded by saying: "It is good to follow the flag. Better it is to follow the cross. Without it there never would have been any flag worth following." Fitting mention was made by Dr. Lyman on the resignations of the two pastors who have served Congregationalism the longest in this city. He said: "You could no more get Dr. Virgin or Dr. Storrs out of the churches they represent than you could disassociate the living blood from the body whose flesh it has made to grow and whose muscle it has made to smite."

In treatment of the main discussion of the evening, Sunday Schools and Our Young People, Dr. Jefferson said that the teaching of the public schools of the "three Rs" was not sufficient and that more Bible schools were needed to be possibly held every evening during the week. He declared the Bible school a life-preserver. "We are building reformatories around our schools and I find that the reformatories are almost as crowded as the schools. What are we going to do about it? The Roman Catholic Church has written the necessary answer in brick and stone from the Atlantic to the Pacific. Their answer is the parochial school." Dr. Hillis urged that the people go out and work among the children more. People complain for lack of inspiration. "They say they want more inspiration from the pulpit. If there was a little more perspiration in the pew there would be more inspiration in the pulpit."

CAMP.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 24

Mrs. N. G. Clark, presiding, spoke of the common habit of prayer, in which self is first remembered, then loved ones and last the kingdom of Christ, if it is not omitted altogether. Mrs. J. C. Labaree repeated her mother's instruction not to pray the Lord's Prayer backwards.

Miss Washburn read extracts from a letter from Miss Andrews of Tungcho, who writes that the changed condition of things in the palace affects especially the village work; large numbers of outsiders have been wont to come in whenever a village had been visited, so that their work has been largely telling of Jesus, but the past year many have been really afraid to have anything to do with the missionaries, believing the government to be anti-foreign and really expecting to see them all driven out or murdered, while others have been very bitter because of absurd stories circulated and really believed by many. Hence their village gatherings have been very small, which, however, is not without its advantages, as opportunity is thus given to do more for the little group of Christian women than is possible in the presence of crowds. Miss Abbie G. Chapin, whose return to China last year gave great joy, carries on work chiefly in villages too distant from Tungcho for frequent visits,

while Miss Andrews, who has class work in the seminary, has charge of the work in the nearer villages, Miss Evans and Miss Miner giving help after the close of school.

Miss Stanwood introduced Mrs. Alice Harris Smythe, whom the Woman's Board sent out several years ago to assist Miss Newton in the girls' school in Foochow, but who soon married a Methodist missionary and was transferred to that board. She spoke of herself as a daughter with two homes, of the working together of the men and women of different denominations in Foochow, of their monthly union prayer meetings and their summer convention on the mountain. She expressed her own conviction that work, however great its pressure, should not be allowed to take precedence of communion with God, and testified to the value of the habit of the quiet half-hour formed at Mt. Holyoke.

Apropos of the transfer of missionaries from one board to another, Mrs. Clark related an anecdote of Dr. Calhoun of Syria, called the priest of Mt. Lebanon. Attending a meeting of the American Board after the transfer of the Syrian mission to the Presbyterians, he said: "I am an old man; my memory is failing; I can never remember that I do not belong to the American Board."

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

DIGNITY IN OAK.—Seldom have the readers of this paper witnessed a finer production in furniture than the superbly carved dining-table described in another column by the Paine Furniture Company. The box frame and the legs are treated as one unit in the decorative scheme. The table is round, as all the fashionable tables of today seem to be. It is not expensive, and we wish our readers might see it.

"IF THE CAP FITS, WEAR IT."—If you are suffering from the consequences of impure blood, have boils, pimples or scrofula sores; if your food does not digest or you suffer from catarrh or rheumatism, you are the one who should take Hood's Sarsaparilla. It will fit your case exactly, make your blood pure and cure salt rheum, eczema, rheumatism, dyspepsia, catarrh, and give you perfect health.

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JAPAN



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Weekly Register

Calls

ALLEN, Melvin J., Andover Mass., to Worthington. Accepts.

BILLMAN, Howard, Richmond Hill Ch., N. Y., to Second Ch., Keene, N. H.

BLENNERMAN, A., to Capoma, Kan., for a year. Accepts.

BLOOD, Chas. R., Chicago Sem., as acting pastor at Rantoul, Ill. Accepts.

BOSWORTH, Richard H., Eastern Ave. Ch., Springfield, Mass., to Woodhaven, N. Y. Accepts.

BOWERS, Martha, Madison and Grand River, Io., to Orient and Gem Point. Accepts.

BRADSTREET, Albert E., Oxford, Mass., to Lemon Grove, Spring Valley, and Janul, Cal.

BROWN, Henry C., Bible school supt. and pastor's asst., Old South Ch., Worcester, Mass., to similar position in Central Union Ch., Honolulu, H. I. Accepts.

BROWN, John L., recently of Ocheyan, Io., to Rodney and Smithland. Accepts.

CADY, Geo. L., Geneseo, Ill., to Iowa City, Io.

CHALMERS, Thos., First Ch., Port Huron, Mich., accepts call to First Ch., Manchester, N. H.

COUDINGTON, Fredrick M., recently of Laingsburg, Mich., to Otego. Accepts.

COLLINS, Wm., late of Pine Grove, Ont., to Kincardine, where he has been supplying. Accepts.

DENT, Thos. J., No. Yakima, Wn., to return to Aberdeen, S. D.

DOLLIFF, Frank S., Jackson and Brooks, Me., accepts call to Island Falls.

GRIFFITHS, Wm. E., Perham, Minn., to Sauk Rapids. HAMBLETON, Ira G., New Decatur, Ala., accepts call to Vau, Iowa, Io.

HANDY, Harry, Bible Normal College, Springfield, Mass., to be pastor's asst. at Fourth Ch., Hartford, Ct. Accepts.

HANSOM, Geo. L., South Ch., Rochester, N. Y., to First Ch., Newark, N. J.

JOHNSTON, Wm. G., Orchard, Col., to Correctionville, Io.

KENISTON, Geo. N., recently of Loomis, Neb., and out-stations, to Hennessey, Okl. Accepts.

MOORE, Churchil, Ayers Flat, Okl., to Milton, N. S. Accepts, to begin Dec. 10.

MOORE, Frank L., Oak Park Ch., Minneapolis, Minn., to Edgerton, Wis. Accepts.

OAKLEY, E. Clarence, Detroit, Mich., to First Ch., London, Ont.

PRAIT, Geo. H., Sterling, Mass., to Charlemont. Accepts.

RHOADES, Winfred C., late principal of Chadron Academy, Neb., to associate pastorate of Elliot Ch., Roxbury, Mass.

SCOTT, Darius B., declines call to Milford, N. H., the council for disapproval at New Falls, S. D., having refused to approve the change.

SINK, Reuben H., Stock on, Cal., to Pilgrim Ch., Oakland.

SMITH, Edward L., formerly of Walla Walla, Wn., to prospective Pilgrim Ch., Seattle. Accepts.

SULLENS, Arthur J., Chebanse, Ill., to Averyville Ch., Peoria.

TERBURGH, Isaac, Portland, Mich., to Richmond. Accepts.

THIRLOWAY, Timothy, recently of Buffalo Gap, S. D., to Belle Fourche. Begins work Dec. 1.

TUTHILL, Wm. S., Kensington, Ct., to East Hartford, for one year. Accepts.

WEBB, Henry W., to remain at Columbia, S. D., until May, 1900. Accepts.

WILLIAMS, C. W., to Avalon, Cal. Accepts.

YOUNGREN, Claus G., Swedish Ch., Deep River, Ct., to South Bead, Ind. Accepts.

Ordinations and Installations

BEAVER, Chas. H., o. Fairmont, Neb., Nov. 21. Sermon, Pres. D. B. Berry; other parts, Rev. Messrs. W. H. Payne, E. Sturges, John Foster, Supt. Harmon Bros. Mr. Beaver is acting pastor of Fairmont church.

EMERY, Clarence P., Bangor Sem., o. and i. Stowe, Vt. Sermon, Rev. J. A. MacColl; other parts, Rev. Messrs. C. H. Merrill, E. G. French, G. N. Kellogg, Edwin Wheeler.

FITZ, W. S., Union Sem., o. First Ch., Atchison, Kan., Nov. 21. Sermon, Rev. D. M. Flak; other parts, Rev. Messrs. L. F. Broad, A. C. Hogbin, H. L. Marsh, Dr. Richard Cordley.

GAYLORD, J. Edward, Hartford Sem., o. and i. West Brookfield, Mass., Nov. 24. Sermon, Prof. A. R. Merrill; other parts, Rev. Messrs. F. H. Boynton, J. J. Spencer, E. S. Blanchard, W. E. Oleson, Austin Bassett and J. F. Gaylord, father of the candidate.

LOVEJOY, Owen R., i. First Ch., Mt. Vernon, N. Y., Nov. 16. Sermon, Dr. C. E. Jefferson; other parts, Rev. Messrs. Wm. A. Kellogg and J. U. Wilson, Drs. H. A. Stimson, S. H. Virgin, C. J. Ryder, E. P. Ingersoll.

STEVENS, John L., Chicago Sem., o. Iberia, Mo., Nov. 10. Sermon, Rev. J. U. Cromer; other parts, Rev. Messrs. E. F. Schwab, W. L. Sutherland, A. E. Wray.

TOMBLEY, Chas. L., i. No. Middleboro, Mass., Nov. 15. Sermon, Dr. J. L. Hill; other parts, Rev. Messrs. T. C. Welles, E. S. Porter, G. W. Stearns, R. G. Woodbridge, Dr. S. H. Emery.

WORTHLEY, Harry O., Bangor Sem., o. Brookville, Me., Nov. 16. Sermon, Prof. C. A. Beckwith, D. D.; other parts, Rev. Messrs. Ebenezer Beane, S. W. Chapin, J. S. Richards, Chas. Whittier.

Resignations

COCKMAN, Isaac, First Ch., Hennessey, Okl.

FORD, Sam'l B., from Wethersfield Ave. Ch., Hartford, Ct.

LOVEJOY, Wallace W., Avalon, Cal.

ROLLINS, Geo. S., Edwards Ch., Davenport, Io., to take effect on or before Feb. 1.

SNIDER, Asa B., Sequel, Cal., to work in connection with the Anti-Slavery League.

WARREN, Willis A., not resigned at Spring Valley, Minn.

Dismissals

HALL, Thos., Melbourne, Que., Nov. 15.

WALKER, Jos. N., W. Stewartstown, N. H., Nov. 14, after a pastorate of eight years. Will remain here during the winter.

Churches Organized

BARTHOLOMEW, S. D., rec. 13 Nov., 13 members.

MONTREAL, Can., Amherst Park, 16 Nov.

RAILROAD FLAT, Cal., Mount Zion, 29 Sept., 6 members. A out-station from Murphy's.

TRIXON, Okl., rec. 5 Nov.

Stated Supplies

CLARK, Jas. B., Sidney, Wn., at Danbury, Neb., for two months.

FLETCHER, Rufus W., Latona, Wn., at West Seattle for a few weeks.

GONZALES, John B., of Iowa College, at Popejoy and Burdette, every other week.

HUELSTER, Edward W., First Ch., De Kalb, Ill., at Bethel Ch., Chicago.

LEGETTE, Thos., Edgar, Ont., at Kingston.

SPENCER, John, Bangor Sem., at Presque Isle, Me.

Miscellaneous

BENTALL, A., was appointed to preach at the fall meeting of Baginaw Association, Michigan.

DICKINSON, Geo. L., who has just resigned a nine years' pastorate at Whately, Mass., has been disabled from work since August and is under treatment at the Adams Nervine Asylum, Jamaica Plain.

PREY, T. Arthur, late pastor at Biddeford, Me., who went to Denver, Col., for his health, is seriously ill of typhoid fever.

HOBBBS, Wm. A., the new pastor at Traer, Io., was welcomed with a public reception, at which all the churches of the place and all classes of citizens were represented.

JAMISON, Evang. E. W., Sioux City, Io., has just closed a successful series of meetings with the Presbyterian Ch. of Roscoe, S. D., 40 accessions resulting. He is now conducting similar work at Ipswich, whence he goes to Webster, Io.

JONES, F. Vernon, and his bride received a silver service from their church at Reno, Nev., at a reception tendered them Nov. 2, in appreciation of the fact that for the first time in 14 years the church is blessed with a minister's wife.

MCCORD, Archibald, and his wife, on severing their connection with Second Ch., Keene, N. H., were given a pleasant reception attended by a large company, who left with them a thick roll of bills as a testimonial of kindly feeling.

MORROW, Horace E., on leaving Jewett City, Ct., for a new field of labor, was presented with a purse of over \$100. The church adopted resolutions commending his eight years' work. His new parish at Deerfield, Mass., welcomed him with a reception.

PAINE, Albert, and his wife, Roxbury, Mass., celebrated their golden wedding Nov. 20, at the home of their son, Wm. A. Paine, on Walnut Ave. It was largely attended by members of Immanuel Ch. and other friends.

VAN SICKLE, Z. F., pastor at E. Mt. Carmel, Ind., and his four children, mourn the loss of wife and mother.

WILKINS, Henry J., on leaving Strasburg, O., after a six years' pastorate, was presented with a handsome bronze clock by the O. E. Society and his Bible class.

War in Essence not Immoral

On the whole, we cannot speak of war as in its essence immoral without impeaching the entire method of human progress and the Providence that has ordained it. The capital moral distinction here is not between war and peace, but between war that is righteous and war that is unrighteous. There have been wars that were villainies and wars that were salvations. There have been evils for which no remedy appeared but the sword. Our Puritan fathers used that remedy in the seventeenth century against absolutism; the Northern States of America used it in the sixties against slavery. In both cases Schiller's words apply: "The world's history is the world's judgment." In both periods men went to the field as Christ went to his cross, to offer their blood for a great redemption. And the blood was not shed in vain. Strange and awful is this whole process of human history—a process which we may not in this life hope wholly to understand. Ours is it to stand always firm to our duty, and for the rest to say, in Lessing's solemn yet hopeful words, "Advance at Thy imperceptible pace, Eternal Providence! But let me not, because it is imperceptible, despair of Thee! Let me not despair of Thee, even if Thy steps should seem to go backwards! It is not true that the shortest line is always the straight one."

—J. B., in *The London Christian World*.

No two persons can be placed anywhere where one will not be host and the other guest. One will be in a position to give and to help and to show; the other must be the one who depends and receives.—Sarah Orne Jewett.

Growing Time

Children must have just the right kind of food if they are to become strong men and women. A deficiency of fat makes children thin and white, puny and nervous, and greatly retards full growth and development. They need

Scott's Emulsion

It supplies just what all delicate and growing children require.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec. 10-16. The Indwelling Presence.
Col. 1: 21-29; Gal. 2: 20.

The Scotch have the expression "Far ben," which they apply to a man who has gone far into the mysteries of Christian thought and Christian life. Lachlan Campbell, the Highland mystic, whom Ian MacLaren portrays so vividly, was such a man. Paul, when he wrote this letter, had penetrated far into the heart of Christianity. He who in earlier epistles had set forth with such force and such variety of illustration Christ's work for men was now striving to make his converts see the equal importance and value of Christ's work in men. The new truth was not meant to supersede the other but to supplement it, in order that religion might be full-orbed.

Paul's language here is that of a mystic. It is as if an outside force had come in, to which he had abdicated his personal sovereignty. The verse in Galatians points to a blending of identities. He seems hardly to know who was in control, himself or his Lord. Yet Paul is not so far away from the best modern philosophy. Every reverent philosopher and scientist today is reiterating the truth that God is in every part of his world, in the lifeless stick as well as in the shining star. Why, then, should he not be in the finest product of his hand, even in man?

Yes, this indwelling Presence is universal in the human family, but God is in man as he is not and cannot be in the block of wood. And he is in the Christian man as he is not and cannot be in the man who ignores the divine presence. Given the response to God and the life blossoms out with tokens of his indwelling as the trees in the spring are clothed with beauty and thus declare the glory of the immanent God. But when a man crowds his life full of business and pleasure and self-indulgence he is to all intents and purposes hermetically sealed against God. He can get in, for he is God, but he cannot become the inspiring power of the life.

There are two moods when we need the comfort and incentive of the indwelling Presence. When we are impatient, fretful and discouraged, dissatisfied with our lives and our lot in life, with our achievements and our prospects, then to know that there is a calm, strong presence "closer to us than breathing, nearer than hands and feet," is to be made steady and hopeful again. The little child may weary of its blocks, but in the same room sits the mother sewing or reading quietly. The child knows that she is resourceful and willing to help it. The very fact that she is within the same four walls is reassuring. Frederick Maurice was forever trying to teach himself and others the lessons that one's changeable moods do not affect in the slightest spiritual realities, that religion is not the product of one's fancies and emotions, but the response of the soul to a reality already and forever present there. So when the tide of faith ebbs God is still real and still the one unfailing source of spiritual life.

The other mood obtains when we sink to lower levels and are tempted to baseness and uncharitableness, revenge and cowardice. But how can we admit to our minds that foul imagination, how can we plan to get the better of our brother, how give away to passion and selfishness when the indwelling presence is aware of every secret thought and motive? Honored with such a Guest, can we wrong or grieve him? Helen Hunt's sweet poem, addressed to a human host, applies also to this divine being:

"Were like a breach
Of reverence in a temple, could I dare
Here speak untruth, here wrong my inmost thought.
Here I grow strong and pure; here I may yield
Without shamefacedness the little brought
From out my poor life and stand revealed

And glad and trusting in the sweet and rare
And tender presence which hath filled this air.

ABOUT LONDON, 1900

Plans are already being made for attendance upon the great C. E. event of next year. Several unions have already placed the conduct of their parties with Crawford & Floyd of Boston. These include New York, Pennsylvania, Ohio, Maryland and other States. Without doubt there will be a large exodus to Europe. New England Endeavorers will unite with the U. S. C. E. in its plans. H. N. Lathrop is transportation manager and will, with George B. Graff and competent guides, conduct Christian Endeavorers throughout the side trips. Of these seven have been arranged. The cost, detail of itineraries, etc., can be secured from headquarters upon application.

The Church Prayer Meeting

Dec. 3-9. Lessons from the Characters of the Disciples. Matt. 9: 9; Luke 9: 51-56; 22: 30-34, 55-62; John 20: 24-29.

Different types in the one kingdom. Some can do what others cannot. Fellowship with Jesus does not instantly transform character.

[See prayer meeting editorial.]

Missionary Topic: Pivotal Points in Missions Today. Matt. 13: 24-43.

[See editorial comment in issue of Nov. 23.]

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